

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 1st April 1911.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1911.]

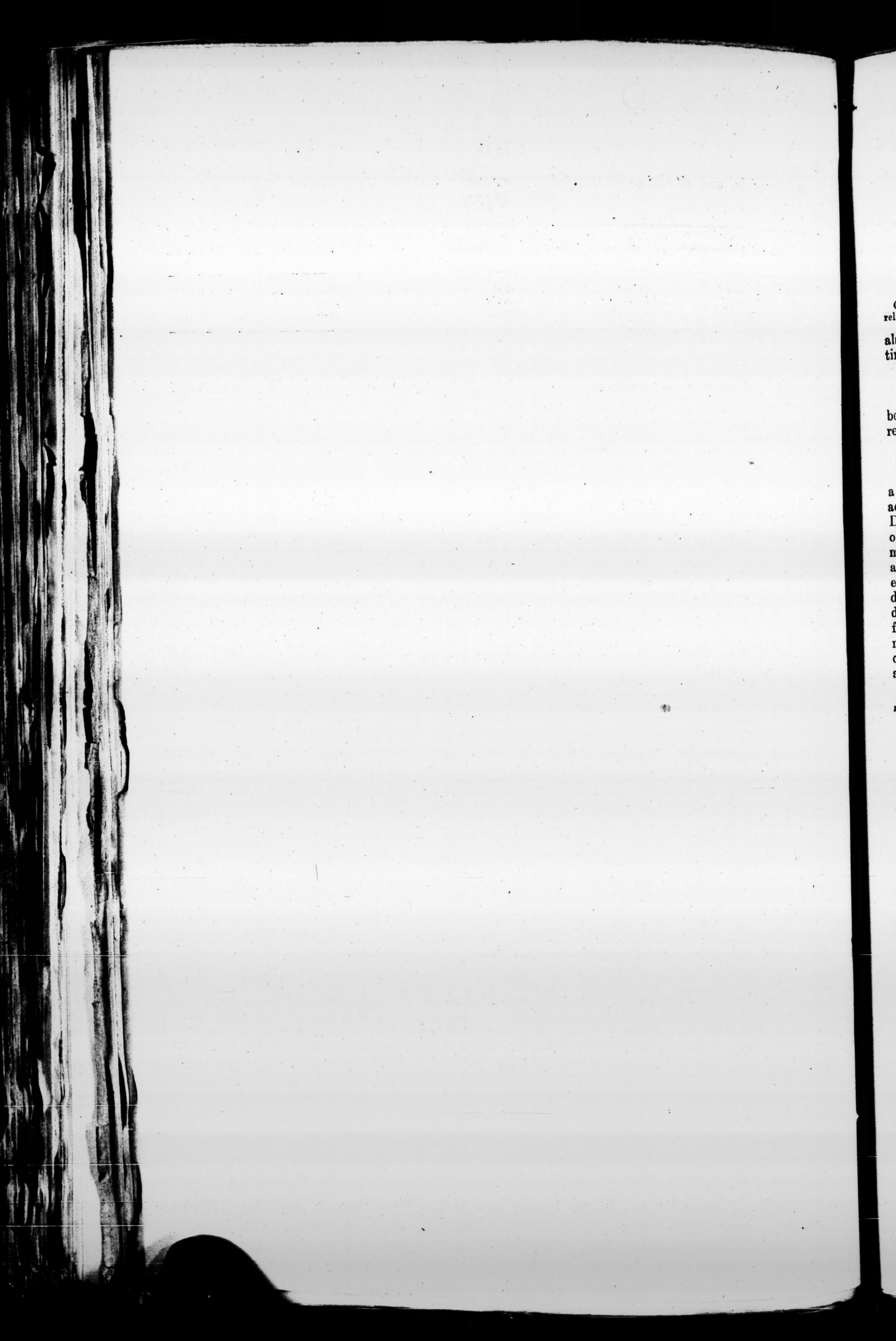
No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 36.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmakar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarker, Kayastha, age 43	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, M.A., Brahmin, age 40.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.		
7	"Birbhum Hitaishi"	Suri	Do.	Bibhut Bhushan Patandil, Mukhtiar	200
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti, Brahmin, age 37.	200
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarker, Kayastha	300 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42	250
11	"Daily Hitavadi"	Calcutta	Daily	Panchowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma-o-Karma"	Ditto	Monthly		
14	"Education Gazette"	Chinsura	Weekly	Shibnarain Banerji, M.A., B.L., Brahmin.	1,500
15	"Hitavadi"	Ditto	Do.	Panchowri Banerji, Brahmin	30,000
16	"Hinduathan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
17	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	200
18	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	200
19	"Kalyani"	Magura	Do.	Biswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
20	"Kulnavasi"	Khulna	Do.		
21	"Manbhum"	Parulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
22	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 33, Hindu	500
23	"Muhammadi"	Calcutta	Do.		
24	"Murshidabad Hitaishi"	Saïdabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
25	"Navajivani-o-Swadeshi Christian."	Calcutta	Do.	Rev. Lal Behari Shah, Native Christian, age 34.	200
26	"Nayak"	Ditto	Daily	Priya Nath Gha, Kayastha, age 37	3,000
27	"Nihar"	Contai	Weekly	Madhusudan Jana, age 60	200
28	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
29	"Pallivasi"	Kalna	Do.	Sosi Bhushan Banerji, Brahmin, age 44	600
30	"Prachar"	Calcutta	Monthly		
31	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	600
32	"Pratihar"	Berhampore	Do.	Kamakhyia Prosad Ganguli, Brahmin, age 61.	Poor.
33	"Purulia Darpan"	Parulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
34	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mitra, Kayastha, age 62.	500
35	"Samaj"	Calcutta	Do.	Behary Lal Roy	
36	"Samay"	Ditto	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 55.	800
37	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
38	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	7,000
39	"Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Calcutta	Do.	Mrinal Kanti Ghose, Kayastha, age 39	2,000
40	"Surbarnabanik"	Do.	Do.		
41	"Twenty-four Parganas Vartavaha."	Shawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
42	"Bharat Mitra"	Ditto	Weekly	Mahabir Prasad, Vaicya, age 35, and Amrita Lal Chakravarti, Brahmin, age 47.	2,200

LIST OF NEWSPAPERS—concluded.

No	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
HINDI—concl'd.					
43	"Bihar Bandhu" ...	Bankipore ...	Weekly	Ram Kishore Singh, Ondhia Karma, age 30, ...	500
44	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36 ...	1,000
45	"Ghar Bandhu" ...	Ranchi ...	Do.	Rev. Dr. A. Nottrott ...	1,000
46	"Hindi Bangavasi" ...	Ditto ...	Do.	Hari Kissen Joahar, Khettri, age 31 ...	6,000
47	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28. ...	3,000
48	"Marwari" ...	Calcutta ...	Do.	S. K. Tebrevala, Hindu, age 35 ...	600
49	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40 ...	300
50	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa ...	300
51	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35. ...	250
52	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Pandit Jaganand ...	142
53	"Bara Bazar Gazette" ...	Calcutta ...	Do.
54	"Lakshmi" ...	Gya ...	Monthly	Lala Bhagwan Din ...	Not known.
PERSIAN.					
55	"Namai Muqaddas Hablul Matin." ...	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59 ...	1,000
URDU.					
56	"Al Punch" ...	Bankipore ...	Weekly	Syed Husain, Muhammadan, age 36... ...	250
57	"Darus Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, Muhammadan, age 36. ...	400
58	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40. ...	350
URIYA.					
59	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41
60	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32 ...	700
61	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Garhnaik, Ohara, age 35.
62	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53. ...	500
63	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48 ...	600
64	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76 ...	1,000
65	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, Karmokar, ...	500

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st January 1911.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Daily Hitavadi"	Calcutta ...	Daily	Pandit Govind Banerji, Brahmin	Defunct.
2	"Hindi Biharee"	Bankipur	Weekly
3	"The Business Man"	Calcutta ...	Monthly



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II.—HOME ADMINISTRATION.

(a)—Police.

THE *Samaj* [Calcutta] of the 19th March asks the Commissioner of Police to put a stop to the disgusting practice of singing obscene songs in which the Hindusthani population of Calcutta indulge during the Holi festival. They also indulge in indecent dances. Such drunken songs and dances are continued with greater vehemence in the presence of females.

SAMAJ,
Mar. 19th, 1911.

Obscenities in the name of religion.

2. Referring to the arrest by mistake of Kaviraj Dineschandra Sen in connection with a Dacca dacoity case, the *Sanjivani* [Calcutta] of the 23rd March asks if nobody will be held responsible for confining an innocent man in *hajat*. Government is requested to take adequate steps in the matter.

SANJIVANI,
Mar. 23rd, 1911.

An arrest by mistake.

3. The *Basumati* [Calcutta] of the 25th March reports a case in which the Dacca police, under warrant from the Magistrate of Dacca, arrested one Dineschandra Sen, a Kaviraj practising in Calcutta. The Kaviraj protested that the police were acting under a misapprehension, inasmuch as the warrant directed the arrest of Dineschandra Sen of Madhyapara, while he (the Kaviraj) was an inhabitant of Senpara. But this was of no avail. At last the brother of the unfortunate man, who was also a police officer, interfered. The mistake was found out and the Kaviraj was released. This mistake on the part of the police, as may be easily imagined, was not at all agreeable to the arrested person. In Dinabundhoo Mitter's humorous story—"A Living Person in Pluto's Cell"—the god of death was severely taken to task by Mahadeva for mistaking a living person for a dead one. But who will take the police to task in this case? Such mistakes are really deplorable. Is it not necessary to reform a police, who cannot avoid making such glaring mistakes? The paper hopes that the authorities will pay heed to this matter.

BASUMATI,
Mar. 25th, 1911.

Alleged oppression on Musalmans.

4. The following is the full translation of an article published in the *Muhammadi* [Calcutta] of the 24th March :—

MUHAMMADI,
Mar. 24th, 1911.

TERRIBLE OPPRESSION.

RUIN OF MUSALMANS.

Wailings of the oppressed.

O English sovereign, O English sovereign, the protector of seven crores of Musalmans, save us. The plaintive, heart-rending and yet inaudible wailings which are to-day arising in different parts (lit. ends) of Bengal owing to the oppression of a few zamindars—O English King of Kings, O English incarnation of justice, O Englishmen who are, as it were, the shadow of God O, Governor-General Bahadur, the representative of Maharajadhiraja the Emperor of India, O Lieutenant Governor Bahadur, the protector of Bengali Musalmans, to-day the indigent Musalman inhabitants of many places in Bengal, the extremely lifeless and poor children of Maharaja George V, look up to your faces with aching hearts, having been reduced to a helpless condition, unable to suffer oppression (any longer) and trampled upon and crushed by Hindu zamindars. O Viceroy, O Governor-General Bahadur, the controller of the destinies of thirty crores of men and women, look once, O lord, at their faces and see that their hearts are bursting with sorrow, pain and wounded feelings and yet they are unable to open their mouths, that the bones and ribs of their hearts are being crushed and yet they are unable to shed a drop of tear openly for fear of being oppressed with redoubled force, that kicks with bare and booted feet and stripes with whips are covering their bodies, that living under British rule they are being prevented from uttering a cry of pain, that they are starving or half starving their little and tender (lit. of

an age in which children live on milk) boys and girls and poor relations in order to supply hundreds of rupees to the zamindar's treasury, and, above all, that they are even suffering insults to their religion, a thing that Musalmans cannot hear of, that they cannot see, that they cannot bear even for the sake of their lives. This is no false sentimentalism, no enmity, no racial malice, but a very correct expression of truth. O generous Viceroy, we give below for your information short accounts of some instances. Lord, make such an enquiry in which no influence, no treasury or conspiracy can be a thorn in the path of justice, and save your Musalman subjects.

ZULUM No. 1.

The Chenghis Khan of Chakdighi.—Babu Rajanilal Sinha Ray, Rai Mani Lal Sinha Ray Bahadur, and Rai Lalit Mohan Sinha Ray Bahadur of village Chakdighi under the Jamalpur police-station in the Burdwan district are the most powerful zamindars of that locality. We are unable to restrain our feeling even with great effort in describing the inhuman oppressions which these zamindars are said to have committed (and to be still committing) on the poor Musalmans of village Chakdighi, mentioned above, on the occasion of the last *Bakr Id.* We have not omitted to enquire into the matter so far as it lies in our power. We have made enquiries more than once, investigated the matter many times in many connections and collected the minutest information, openly and *incognito*, to ascertain whether there was not any exaggeration in the accounts, and if in this enquiry we have not made any blunder, we must say that the heart of even the most hard-hearted Chandal will tremble to commit such oppressions on even dogs and jackals, let alone human beings. The son with cuts inflicted by whipping all over his body is writhing in agony before his father, the old father is vomiting blood in gushes before his son, *nagdi* peons are belabouring Musalman women with *lathis*, Musalmans are being seized by the ear or by the beard and made to run as in a race under order of the zamindar, the zamindar himself is cutting the backs of the poor men with lashes of the whip with a view to realising fines. In cases of delay in realising money *mehtars* are asked to bring pigs, and when they are brought, orders are given to pour their blood into the mouths which ate beef, and make the Musalmans run as in a race with the flesh (?) of pigs hanging from their necks, and it rends our heart to express with our pen the unutterable terms of abuse that are used against the Musalman tenants, their race and their religion. A number of the Musalman tenants of this village are still remaining away from their homesteads for fear of the zamindars. We shall publish in a future issue a more detailed account of their oppression.

OPPRESSION No. 2.

The Kumar Bahadur of Utterpara.—One's frame shudders to hear of the inhuman oppressions that have been committed on Musalmans in connection with the *Korbani* in Gategarh, Palasi and other villages in the zamindari of Kumar Rajendra Nath Mukhopadhyaya *alias* Misri Babu of Utterpara. First of all, eight cows belonging to them and intended for *Korbani* were taken away by force in daytime, and [then they were persecuted, belaboured and oppressed as much as possible, and some were even driven away from their homesteads. We have already published the account of what took place at Panchla. The Musalmans of villages Gategarh and Palasi brought the fact of their sorrows to the notice of the Government through the columns of the *Muhammadi*. And we learnt from a trustworthy source that the police went more than once, on investigation, to villages Gategarh and Palasi, that everything said by the Musalmans was borne out in police enquiry, that the District Superintendent of Police, Hooghly, personally went to the spot to investigate the matter, and that every time a local enquiry was held the Musalmans unreservedly related the tale of their sorrows. We too have more than once drawn the notice of the authorities to this matter. But we do not know when the stone pressing on the lot of the Musalmans will be removed. We have got information that besides what happened in connection with the *Korbani* various illegal and oppressive acts are generally perpetrated in Misri Babu's

zamindari. To ascertain the truth or otherwise of this matter we make the following proposals to the authorities :—

(1) Let an account be taken from the lists of the last 25 years of the number of cows and sheep, belonging to tenants under Misri Babu and particularly to tenants of villages Gategarh and Palasi, impounded in the pounds that exist throughout Misri Babu's zamindari, and particularly in Gategarh and Palasi.

(2) Let a list be made out of the civil and criminal suits which were instituted in Hooghly during the last 25 years concerning the tenants of Misri Babu in general and his tenants of villages Gategarh and Palasi in particular.

There are many other things of a similar nature which we do not think it proper to discuss openly in a newspaper at present.

No. 3.—OPPRESSION IN RAJSHAHI.

We shall soon bring to the notice of the authorities the storm that has passed over the Musalmans of Dubalhati and other villages within the Naogaon Subdivision of the Rajshahi district in connection with *Korbani*—nay, it is a mistake to say that the storm has passed, it is still passing. Hundreds of law-suits have been instituted by Hindu zamindars against Musalmans after the *Id*. We hear that in a single day more than one hundred Musalmans were refused bail and confined in *hajat*. There are still fifteen cases of this class pending against Musalmans. We are unable to reveal anything concerning *sub-judice* cases. But we shall publish *seriatim* in the *Muhammadi* accounts of the mysteries in this connection which we have come to know from other sources.

We firmly believe that the plaintive wailings of these poor Moslem subjects will never go in vain.

5. Expressing delight at Hindu and Muhammadan festivals passing off peacefully at Peshawar this year, the *Hindi Bangavasi* [Calcutta] of the 27th March refers to the last year's disturbances on the occasion of Holi in which the Hindus of Peshawar were so badly plundered and asks as to what has been decided by the Government as regards giving them full compensation for their losses.

HINDI BANGAVASI,
Mar. 27th, 1911.

(b)—Working of the Courts.

6. Referring to the general complaint that thousands of cases are awaiting disposal in the Calcutta High Court, the *Nayak* [Calcutta] of the 24th March says that this heavy accumulation is due to a number of judges being engaged in the trial of the different political cases. Some of these cases will soon be concluded, and the judges now engaged in them will then be able, with the assistance of two or more additional judges, to speedily clear the file. So there is no reason to be uneasy in this respect. But if this is put forward as a plea for the establishment of a High Court at Dacca then there is nothing to say. The Partition led to bombs, bombs gave rise to political cases, which again resulted in enormous expenditure of money and the decrepitude of the High Court. All these now end in the establishment of a new High Court at Dacca and the consequent inflexibility of the Partition. Alas, our fate!

NAYAK,
Mar. 24th, 1911.

7. The *Basumati* [Calcutta] of the 25th March has the following :—

A miscarriage of justice.

Our readers may remember the case of Private Tubby of Hindupore. Tubby fired shots on a railway station, which resulted in the death of two Indians and in one Indian being seriously wounded. In his first trial he was acquitted on the ground that he had fired in self-defence. The result of the trial dissatisfied the people, nay, a retired Magistrate severely criticised it in the *Pioneer*. The Madras Government appealed against the judgment to the High Court and the High Court ordered the case to be committed to the Sessions. The High Court trial has concluded. Of the three charges the jury found Tubby not

BASUMATI,
Mar. 25th, 1911.

guilty on the charge of murder and on the other two charges also he was found not guilty by the majority. The judge declared that he could not agree with the majority as regards the latter two charges. But instead of ordering a retrial he has acquitted the accused. We are unable to fully follow the judge's words. If he could not agree with the jury, how then did he acquit the accused? The plea of the accused was that he acted in self-defence. It was proved in the court that he had no cause to apprehend any danger to his life. We are unable to understand how, under these circumstances, the judge, although he could not agree with the jury, acquitted the accused. We have already said how the acquittal of the accused at the first trial raised a cry of protest from all quarters. It was so strong that the Government appealed to the High Court against the judgment. If in appeal, the judge and the jury unanimously acquitted the accused, we should not have much to say. But when there was no such unanimity we desire to attract the notice of the Government to this matter. An English soldier publicly fired shots on the platform of a crowded railway station, and killed two persons and wounded a third. In the absence of sufficient cause, it has not been wise to let him off without any punishment.

BHARAT MITRA,
Mar. 25th, 1911

8. Referring to the case in which a European soldier charged of having shot dead some months ago two Indians and wounded one at Hindupore railway station in Madras has been declared not guilty by the jury and acquitted, the *Bharat Mitra* [Calcutta] of the 25th March observes that nothing so much agitates the minds of the Indians as the acquittal of a European culprit, and asks if the Government does not deem it necessary to make certain changes in the rules relating to the trial of the whites.

HINDI BANGAVASI,
Mar. 29th, 1911.

9. Referring to the reply, to a question in the House of Commons, of the Under-Secretary that inquiry is being made into the cause of delay in releasing the printer of the *Karmayogin*, the *Hindi Bangavasi* [Calcutta] of the 27th March asks:—

“Is not the enquiry yet complete after these five months?”

NAYAK,
Mar. 29th, 1911.

10. The *Nayak* [Calcutta] of the 29th March referring to the sentence of 14 years' transportation passed on Noni Gopal Mukherji, who lately threw a bomb at Writers' Buildings, remarks that Noni now becomes another Ramchandra, for he goes away on 14 years' exile. Seriously speaking, will severe sentences like this remove anarchy from the land, and cow down the mischievous boys who throw bombs?

(d,—Education.

JAGARAN,
Mar. 19th, 1911.

11. The *Jagaran* [Bagerhat] of the 12th March stigmatises the following question in the Bengali composition paper set in the last Matriculation Examination of the Calcutta University, as indelicate and unfit for being put to young boys. The idea of a lady, leaving the side of her aged attendant in a charming moonlit night, and then, having dressed herself in a beautiful silken cloth, getting down stealthily to a garden with the help of a rope made with bed-clothes and towels, is supposed to be suggestive of indelicate feelings in the minds of young boys.

“(a) It was summer time in the month of May, when the days are warm and long and bright and nights still and cloudless; she lay one night in her bed and saw the moon shine bright through a window, and heard the *kokil* sing in the garden; she perceived that the old woman who was with her slept and she arose and clad her in a goodly *sari* that she had of cloth of silk, and she took bed clothes and towels, and tied one to other and made a rope as long as she could and made it fast to one of the window bars and so got down to the garden.”

DAINIK CHANDRIKA,
Mar. 20th, 1911.

12. The *Dainik Chandrika* [Calcutta] of the 20th March learns from correspondence published in the *Bengalee* that the head examiner of English at the last Intermediate Examination of the Calcutta University has given

instructions to the examiners under him to the effect that answer-papers should be examined in such a manner as to pick out only the best students for the B.A. class, and says :—

We hope that this rumour is false ; for it means that students of average merit will not be passed this year through the Intermediate Examination. The University was not surely established for the best students only ; otherwise, why should there be the arrangement for classifying passed students in three divisions or classes according to merit ? The bulk of the graduates and undergraduates of a University is composed of men of average merit. The English Prose Paper at the last Intermediate Examination of the Calcutta University was so long and stiff that even many a good boy will, as a matter of course, get "ploughed." We would, therefore, have been glad to see examiners being lenient instead of hard and exacting.

13. The *Hitavadi* [Calcutta] of the 24th March remarks that it is disgraceful that in spite of repeated complaints every year printing mistakes should creep into the University

A University complaint.

question papers, as they did this year in the paper on Bengali at the Intermediate Examination.

14. The *Hitavadi* [Calcutta] of the 24th March publishes a letter from a correspondent complaining in detail of a number of questions set on the Supadma Vayakaran in the

An examination complaint.

Sanskrit Adya examination for 1911.

15. The *Basumati* [Calcutta] of the 25th March complains that at the last final examination in Law, in first day's morning paper, along with questions on the Transfer of Property Act, Registration Act, Court Fees Act,

Irregularities in the Final Law Examination.

etc., there were questions on Hindu and Muhammadan Law, Law of Succession and the Age of Majority Act. Questions on the latter subjects are set in the next day's morning paper. The students as might be expected were bewildered at this sudden change of the nature of questions. Though it is written in the syllabus that some such questions might be set in this paper, practically this rule has never been followed.

Then again the total number of the two classes of questions was unusually large, which made it impossible for the examinees to fully answer them within the allotted time. Another difficulty was that the examinees were asked questions from portions of the Law of Torts which they were not required to study. The questions relating to the Civil Procedure Code were also extremely stiff. Law examinations have nowadays become very difficult. If the difficulty is further increased by such irregularities in question papers, the students may well nigh despair of success. The paper hopes that the authorities will consider these matters and do justice to the students.

16. The *Birbhum Varta* [Suri] of the 25th March writes that when in 1904, the Kindergarten system was introduced

The M. V. and M. E. examinations.

into Bengal and the Middle Vernacular and the Middle English examinations were abolished as such by Sir A. Pedler under the impetus of a zeal for things novel, a great incentive was taken away from the minds of students. It was like a thunder-bolt in its sudden blighting influence. Boys ceased to pay the attention to their studies they had done. Teachers came to devote attention only to those of their pupils who had any chance of competing for scholarships. And to placate the guardians of the other boys, they made it a point to let these boys off as easily as possible through their final examination, the conduct of which rested in their hands. Cases on the other hand occurred of boys failing to pass these examinations because their guardians were on bad terms with their teachers.

Again, as regards the selection of candidates for the scholarship examinations it has often been difficult to choose between two or three boys of almost equal merit, and any choice under such circumstances must give rise to suspicion in the minds of the disappointed candidates. Then, again, as the number of candidates who can appear at these scholarship examinations is fixed, it often happens that boys are not chosen, who, had they been chosen to appear, might have secured scholarships. With the abolition of these Middle Vernacular and Middle English examinations, a general deterioration of Middle

HITAVADI.
Mar. 24th, 1911.

HITAVADI.
Mar. 24th, 1911.

BASUMATI.
Mar. 25th, 1911.

BIRBHUM VARTA.
Mar. 25th, 1911.

English and Middle Vernacular schools has set in; new schools have ceased to be started and many old schools of established repute have ceased to exist. High Schools also have suffered from this. For no longer are they reinforced by highly trained successful students from the Middle English Schools. The boys from Middle English Schools who now go to High Schools are many in number no doubt, but they are not equal in merit to the old Middle English School boys, for they have not to go through an equally searching test before joining High Schools. Indeed the mischief is more widespread. The fact that in High Schools, in the lower classes, the system of teaching now is analogous to that in Middle English Schools has led to High Schools also falling into disrepute, and many guardians have now ceased to send their boys to these schools for education, content to leave their wards with the rudiments of the alphabet and arithmetic as their sole modicum of education.

The syllabus also has ceased to command public respect as not quite suitable for the people's needs.

The paper concludes with the prayer that these Middle Vernacular and Middle English examinations may be restored.

NAYAK,
Mar. 23rd, 1911.

17. The *Nayak* [Calcutta] of the 23rd March writes as follows:—

Primary education.

When English education was first introduced into our country, there was a cry that the Hindus and Musalmans of India were very ignorant. The idea was that no education was worth the name without a knowledge of English, and we cannot say that people's minds have even now been altogether disabused of it. In a country where *syces* and coachmen read the *Koran*, *durwans* and footmen read the *Ramayana* of Tulsi Das, *Kaiwartas* and *Malas* (people belonging to very low classes) sing the religious songs of Ramaprasad, attend lectures of *Kathakas* (speakers of the religious stories contained in Hindu Shastras) and know the *Puranas*, in such a country the people cannot be called altogether illiterate. It is, however, a different thing if they are to be judged ignorant on the ground that they do not know English. A question has been raised among the educated community of Germany as to whether it is better to provide for the spread of superficial education or to create only deeply learned men at the head of society, or, in other words, if all people in a country become learned by getting a superficial education, will they not simply flutter in shallow waters? Learned men in Germany are asking whether this spread of revolutionary principles all over Europe, this animosity against rich men, this militant attitude of females, this fierce strife, bustling and hustling of competition—whether all this is good for society. Has not such a revolution in society been brought about by the widespread of a superficial education? Men like Bloch and Blumenthal are, therefore, saying that real benefit may be done to society by increasing the number of deeply learned men and specialists in it, checking the spread of insufficient education and introducing, on a large scale, education relating to trade and profession. The educated community of no other European country has as yet been able to contradict this view taken by Germany.

It is of course good for everybody to have a little education and a knowledge of accounts, provided that its evil effect is counteracted by a deep education in the individual callings of professional castes and communities. When we had a society protected by adequate ties and discipline, everyone from the meanest *Bagdi* to the highest Brahman knew the processes of *Shubhankari* for calculation. Many of the people belonging to *Sudra* and other castes could write the names of Durga and Rama and also sign their own names. And at the same time professional and artisan castes such as *Kumas* (blacksmiths), *Kumars* (potters), *Chhutars* (carpenters), *Chamars* (dealers in hide), *Skras* (goldsmiths), etc., used to acquire proficiency in the trades and arts which they individually followed and practised. In this manner order and harmony used to be maintained in society. The manner in which it is being sought to spread primary education in the country and the ancient customs and practices of the society are being revolutionised, will simply lead to social disorder, and, as a matter of fact, it is already leading to it. If a washerman's son turns a babu by learning English or cultivator's boy leaves the plough through reading English, surely a social disorder takes place. The fundamental principle of our society is stability and not motion or

progress. Just as the duty and skill of a physician in dealing with a dying patient lie in keeping him alive, so it is the duty of the leaders of a moribund society to keep it fixed on its ancient frame. Those amongst us who have been civilised through English education cite, every now and then, the instances of China and Japan, Italy and Greece, Egypt and Persia, and want to have India advance on the lines followed by them. English education has turned the heads of these men so effectively that they forget that India is a dependent and conquered country, and Indians have borne the yoke of subjection for a long time. China, Japan, Egypt, Persia, Turkey and Italy are independent countries, full of independent races. They can do whatever they like, can mould their societies in whatever forms they please. Just as it is ridiculous for a frog to frisk and frolic on seeing an elephant dancing, so it is also ridiculous for Bengalis to bounce and bound on seeing Japan making progress. In short, if we try to fashion our society in the model of Europe or Japan, our ruin is inevitable.

Is it not the fundamental complaint on the part of every one of us that the arts of our country have been ruined by competition with Europe and America, Japan and Java, so that our artisans are now in abject penury? As regards the cultivators of the country, they are no doubt seeing the face of cash money by emptying their barns of paddy to foreign merchants, but their homes are being drained of food. If a single shower of rain fails in its proper season, a loud wail of distress rises in every part of the country. There is, moreover, the ruinous habit of using articles of outlandish luxury. The temptation of coats and trousers, hats and boots, sticks and watches, etc., is in full swing, but there is no employment, no means of earning bread, no strength to compete with Europe, no vitality to keep alive. All sorts of diseases and troubles are killing us like worms and insects. The burning sighs of the people have brought about an unnatural state of things in the country and society.

It is these considerations which have made us opposed to introducing free primary education in this country according to the English system. We can have nothing to say if the number of old-class *pathshalas* is increased, the practice of learning *Shubhankari* and mnemonic arithmetic by squatting on mats is reintroduced, *lots* and *chatuspatis* are established in all villages, and all boys, rich and poor, are made to live in the houses of their *gurus* and receive education according to the ancient system. Luxury works like poison in the body of Hindu society and pushes it on in the path of ruin. Unless we can check the spirit of luxury and make poverty the support of our lives, there is no chance of our being able to preserve our existence. While on the one hand the muddy current of Western luxury is freely entering into our country, the pernicious influence of English education on the other is making us thriftless and heedless of consequences. Should such an education be let loose and allowed to poison the whole society? Could we but live as men ought to live, we should have lived in great happiness under British rule. If we had not forsaken our village homes and if we could remain satisfied with humble things, we should have been saved all the sorrow that we now suffer from. All our miseries are due to our stepping outside the range of common subjects, the range of poverty, the range of renunciation and self-restraint. English education has made us forget ourselves. We have forgotten that we are a subject people, worse than slaves. We have also forgotten that we have no strength, no spirit; that we cannot combine, that through long subjection we have become extremely self-centred; and that we cannot trust even our friends and neighbours and are separated even from our brothers. Why should we not say that all this is the evil consequence of English education? The intoxication of outlandish luxury has overpowered us. Should a man reeling with wine be given a smoke of *ganja* (*Cannabis Indica*)? And the scheme of free primary education is like such a smoke of *ganja* to us.

We subject people want only to live, to live in happiness, in peace, in comfort and in health. We shall turn against whatsoever will appear to us inimical to our existence. The conclusion which a class of savants has arrived at in Germany in the matter of education is favourable to Hindu social conditions. In this world, full of diversities, all men cannot be equal; they

have never been, nor will they ever be, equal. Every true Hindu must be opposed to that pernicious education which seeks to destroy this natural diversity and create a hankering after a monstrous equality. In a future issue we shall more clearly state our views on the subject of education. Here we content ourselves with saying merely that the men headed by the Hon'ble Mr. Gokhale, who are now supporting the cause of free primary education, are not Hindus, nor do they know the principles of the Hindu social system. They do not even keep themselves in full touch with the fierce agitation that is being waged in Germany, France, England and America over education and social polity.

BISUMATI,
Mar. 25th, 1911.

18. In a long leading article, the *Basumati* [Calcutta] of the 25th March supports the Hon'ble Mr. Gokhale's resolution for the introduction of free primary education in this country. The paper believes that every Hindu will support Mr. Gokhale's resolution. In modern times no improvement is possible without education. New principles, new truths, relating to agriculture, trade, etc., are being discovered every day, acquaintance with which is possible only by means of education. Those who still cling to the worn out, ante-diluvian methods can never expect to survive the struggle for existence. Mr. Gokhale has taken pains to collect the educational statistics of the different European and American countries. These show that the progress of a country is in direct ratio to its educational advancement. In the state of Baroda, more than 79.5 per cent. of boys of school-going age read in schools, but in British India this number is not more than 21.5 per cent. Every thoughtful person will admit that this backwardness in point of education is one of the obstacles in the way of the advancement of the Indian people.

India is an agricultural country. But unfortunately Indian agriculturists are steeped in ignorance. Consequently they cannot take advantage of modern scientific improvements and thereby better their condition. They are victimised by exacting money-lenders simply because they are not educated enough to be able to hold their own against their oppressors. In short, the poverty of the Indian ryots is due to their ignorance.

It is not strange that several Englishmen should protest against Mr. Gokhale's proposal. These persons are ignorant of the true state of the country. But what is really strange is that this proposal should be found fault with by persons who claim to be the leaders of the people. They say that the country is not yet fit for such a measure, but they do not give any reasons for this assertion. These very people cry in public meetings for colonial self-government, but they will deny that the country is yet fit for the introduction of free primary education. This is indeed very strange.

According to Mr. Gokhale's proposal, the expenditure would be borne jointly by the Local Government and the District Boards. The Municipalities and the District Boards would, with the sanction of the Local Government, impose an education tax. Strong objections have been taken to this. It must be admitted that the people of this country are overburdened with taxation. But when such an all important measure cannot be carried out without a tax being imposed on the people, the people, especially the rich, must bear such slight taxation. Of course steps should be taken to exonerate the poorer section as much as possible. Unless the rich are prepared to make such small sacrifices, there is no hope for the advancement of the country.

BIHAR BANAHU,
Mar. 25th, 1911.

19. The *Bihar Banahu* [Bankipore] of the 25th March finding the Hindus of Bihar indifferent to collecting funds for the Hindu University proposed to be established by the Hon'ble Pandit Madan Mohan Malaviya exhorts them to take lesson from the Musalmans and set about the work inviting the co-operation of Messrs. Hassan Imam and M. Haque who are said to have no race prejudice.

(.) — Local Self-Government and Municipal Administration.

BARA BAZAR GAZETTE,
Mar. 25th, 1911.

20. The *Bara Bazar Gazette* [Calcutta] of the 25th March invites the immediate attention of the Calcutta Corporation to the uncontrolled adulteration of ghee and oil with fat, The Corporation cautioned.

white oil and such other things which are very badly injurious to the health of the public, and reminds it that it should do its duty in this matter very soon.

(g)—*Railways and Communications including Canals and Irrigation.*

21. Referring to the Hon'ble Mr. Gokhale's complaint in the Imperial Legislative Council that very few Indians are appointed to high posts on the Indian railways and to the reply of the President of the Railway Board that 97 per cent. of the railway employes are Indians, the *Samaj* [Calcutta] of the 19th March says that what Mr. Gokhale really wanted to know was the number of high-paid Indians employed on the State-owned and private railways. The Europeans really enjoy the loaves and fishes of railway service, while the Indians have to be content with the dry crumbs. This is a matter of deep regret which requires careful consideration. The paper draws the attention of the Government and the Railway Companies to this matter.

SAMAJ.
Mar. 19th, 1911.

22. The *Bangavasi* [Calcutta] of the 25th March regrets Mr. Slacke's decision not to grant public money to repair the Begua Hana (breach) on the Damodar embankment and asks: Has not the Hon'ble Member thought of the immense damage that is being inflicted on thousands of people by the existence of this Hana?

BANGAVASI
Mar. 25th, 1911.

(h)—*General.*

23. Referring to the statement made in the *Englishman* that the Musalman community has objected to the Bengal Government's *Sulabh Samachar* scheme, the *Jagaran* [Bagerhat] of the 12th March asks the authorities to give up the scheme. If the Musalmans can object to it on the ground that Rai Narendra Nath Sen Bahadur is not a Musalman, the orthodox Hindus also can object to it on the ground that he is a Brahmo and not an orthodox Hindu.

JAGARAN.
Mar. 12th, 1911.

24. Referring to the proposed subsidised newspaper, the *Nayak* [Calcutta] of the 22nd March observes:—

NAYAK.
Mar. 22nd, 1911.

The subsidised paper. Once upon a time there lived a poor Brahmin who propitiated the god Siva and received from him a lock of his hair which had the virtue of bringing to one who would tear it to pieces anything which he would wish to have. Now the Brahmin wanted to have a big palace, while his wife wished to have costly ornaments, and as both the desires could not be fulfilled at once, they fell out with the result that Siva was disgusted with their greed and took the hair back. It appears that the conductor of the *Sulabh Samachar* is precisely in the same predicament. Old Narendra Nath is very anxious to make the *Sulabh Samachar* the ideal newspaper in the Province, and his friends, who all enjoy the distinction of adding almost all the letters of the English alphabet after their names are going to him in bands and gallantly assuring him of their whole-hearted help in his new venture. They are all busying themselves tremendously, some writing out "copies," some collecting information about the antecedents of would-be contributors, whether any of them has ever been prosecuted or had any of his books confiscated, and so forth—while some again are flitting about the city, here there and everywhere; crowds of these men are always to be found in his house in Mott's Lane. But all this makes us rather anxious about old Narendra Nath—we fear lest all this to do may make his Siva to take back the lock of hair he has given unto him.

25. In an unusually lengthy article, the *Hitvarta* [Calcutta] of the 23rd March, not convinced with what has been said on behalf of the Government in justification and support of subsidising newspapers, criticises the

HITVARTA.
Mar. 23rd, 1911.

policy, repeating the arguments put forward by the paper in commenting on the topic in previous issues as well as by its contemporaries, notably the *Hitavadi*.

The following new point has been noticed :—We had hoped, writes the paper, that the Government of India would advise the Provincial Governments to adopt this policy after careful consideration of the success or otherwise of the Marathi *Jagadritta*, ten thousand copies of which are purchased by the Bombay Government. But it appears that this necessary step has not been taken. The *Jagadritta* is now two or three years old, and its advantages must be known by this time. To what extent has the paper benefited the public and how far has it helped in suppressing sedition? The people whose so much money is spent on it have a right to inquire about its success.

HITAVADI,
Mar. 24th, 1911.

Sir Edward Baker and the subsidised paper.

The paper is glad that Lord Morley has exonerated His Honour.

DAINIK CHANDRIKA,
Mar. 20th, 1911.

The cost of the Delhi Coronation Durbar.

26. The *Hitavadi* [Calcutta] of the 24th March, adverting to Mr. Earle's recent statement in Council in reply to a question on subsidised papers, remarks that after this it will no longer do to blame Sir Edward Baker. 27. The *Dainik Chandrika* [Calcutta] of the 20th March thanks the Hon'ble Mr. Horn, M. P., for having mooted in Parliament the question of England's bearing a portion of the cost of the Delhi Coronation Durbar, and the Hon'ble Mr. Montagu, Under-Secretary of State for India, for not treating this question with indifference. There was unfortunately a time when Indian questions used not to be treated with such sympathy by Ministers in England, and questions bearing on India's financial difficulties used to be laughed away by them. But fortunately a change has come over the temper of the authorities and much greater weight is now attached to Indian questions. The reason of this change is that the connection between England and India is thickening. True that the majority of Englishmen take no interest in Indian matters, but still the number of such Englishmen as do take interest in them is steadily increasing. Now, continues the writer, the question is whether it is not the desire of the loyal Indian subjects of His Majesty the King-Emperor that he should be crowned in India. We believe this to be their ardent desire. They cannot, therefore, be unwilling to bear the cost of the Coronation. But then the cost of one and a half crores of rupees is too heavy for them. Mr. Horn's proposal is, therefore, approved not only by all Indians, but also by all generous Englishmen. His Majesty George V is first King of England and then Emperor of India. His glory no doubt makes India glorious, but it also adds greatly to the glory of England. The glory of his coronation will be shared by all his subjects. His Majesty will be crowned "King" in England and "Emperor" in India. His coronation in India will greatly add to his glory, which will again add fresh lustre to the glory of England. England should, therefore, share with India the cost of His Majesty's Indian coronation, and pay at least 50 lakhs out of the estimated one and a half crores. We would not discuss here whether England should bear a portion of the regular cost of the Indian administration. But we are definitely of opinion that she ought to bear portions of its occasional expenses. Be it a festivity like the coronation or a peril like famine whatever will add to the regular cost of the Indian administration ought to be partly a charge on England also, for England is India's friend.

BHARAT MITRA,
Mar. 25th, 1911.

Expenditure on Durbar.

28. The people of India, says the *Bharat Mitra* [Calcutta] of the 20th March, are so happy on account of the coming visit of His Majesty as they never felt before on the occasion of any other celebration of the British Government. But they are not in a position to expend any amount of money in demonstrating their feelings of joy and loyalty. Still the Government of India has decided to spend £940,000 of which £306,700 has been set aside for military expenses. The people are perfectly satisfied with the idea of giving befitting reception to the King, but what is the object of this huge expenditure on military show is beyond the comprehension of ordinary Indians. Our countrymen are full well sensible of the (military) strength of England, and therefore it is not proper to spend so much merely for display of power. At present what is required is to establish good will and confidence between the rulers and the ruled.

29. The *Hitvarta* [Calcutta] of the 23rd March writes:—

The summer exodus of the Government.

A few days more and the month of March will have gone. Like migratory birds all the high officials will now soon leave Calcutta for Simla or Darjeeling. For the next eight months the capital of India will be deprived of its (royal) grandeur. This (exodus) seriously affects the Government business and causes useless waste of money. Even Englishmen have protested against this custom but in vain; Government cannot resist the temptation of enjoying the cool weather on the hills. The natural consequence of the absence of the higher authorities is that the work of administration suffers and the subordinate officers at Calcutta become the masters of the situation. This needs to be redressed.

HITVARTA,
Mar. 23rd, 1911.

30. *Anent* the question of the heavy fees paid to Crown counsel in

Items in the Bengal Budget.

political cases raised by Mr. Duke in Council the other day, the *Hitavadi* [Calcutta] of the 24th March asks what is being gained by the expenditure of vast sums of public money in the defence of the Midnapur case? Government cannot be said to have really practised economy so long as it encourages a subsidised newspaper and permits such extravagant expenditure on political cases to continue. Further where was the need for importing an English Fishery expert when the services of experts like Mr. Das and Mr. Moshin are already available?

HITAVADI
Mar. 24th, 1911.

31. The *Hitvarta* [Calcutta] of the 23rd March refers to the astounding

Expenditure on political cases.

figures of the money expended in prosecuting a handful of anarchists last year and is surprised at the official statement in the Bengal Council that the fees of the Advocate-General or the Standing Counsel would have been even higher than those charged by the counsels engaged in the cases. Why has the Government appointed these officer, asks the paper, when they are not ready to work for them on usual fees.

HITVARTA,
Mar. 23rd, 1911.

32. The *Hitavadi* [Calcutta] of the 24th March writes sarcastically how

The Pungal Budget.

at the last sitting of the Bengal Legislative Council the members indulged for a few moments in pleasant visions of a large surplus of 55 lakhs 77 thousands available for salitary or educational expenditure, only to be quickly disillusioned by Mr. Duke as he explained how the real surplus was only 8 lakhs 27 thousands of rupees. After incidentally adverting to the project of the subsidised paper and remarking in connexion therewith: "Merciful Lord, may thy will be done," the paper goes on to point out how a large share of the Government grants to charitable institutions are taken up by bodies like the Hospital Nurses' Association, to the exclusion of the poor in the rural areas. Why, for example, should not Government grant to a village a sum thrice the sum of Rs. 1,000 or Rs. 2,000 which the local people may raise for digging a tank?

HITAVADI,
Mar. 24th, 1911.

In concluding the paper refers to the manner in which almost all suggestions made by non official members of the Bengal Council are rejected by Government, and asks for better consideration of their proposals by the officials in future.

33. The *Hitavadi* [Calcutta] of the 24th March cordially praises the

In praise of Lord Hardinge.

coolness and sense of reliance on the people displayed by Lord Hardinge in his speech winding up the debate on the Seditious Meetings Act.

HITAVADI,
Mar. 24th, 1911.

34. In criticising the unfavourable remarks of the *Statesman*, the

Appointment of Indians to high Government posts.

Englishman and the *Indian Mirror*, on the Hon'ble Mr. Subba Rao's proposal regarding the appointment of Indians to high Government situations, the *Basumati* [Calcutta] of the 25th March says that the efficiency of the English is undisputed. They are the ruling race and occupy the highest position in the world. There is, therefore, no gainsaying the fact that they will adorn every department at the head of which they may be placed. But at the same time it cannot be admitted that no Indian can show efficiency in a high and responsible position under the guidance of Englishmen. On the contrary, in this country, where the blacks form the majority of the population, their efficiency for certain high posts is greater than that of the whites. The paper does not believe that the administration of this country

BASUMATI,
Mar. 25th, 1911.

will suffer if the number of Indians in Government offices receiving salaries higher than Rs. 1,000 a month be increased from 7 or 9 per cent. to 20 per cent.

The paper takes Rai Bahadur Narendra Nath Sen severely to task for his protesting against Mr. Subba Rao's proposal. Indians, according to Mr. Sen, should be appointed to high posts in consideration of their personal character and efficiency. Nobody denies this. Mr. Sen formerly wrote quires of paper in support of the claims of Indians to high Government situations. The Indians still remain the same, their character and ability have not undergone any change for the worse. How is it then that Mr. Sen's views have undergone such speedy alteration? His arguments are also amazing.

Because a few Indians attaining a very high position in their respective professions declined to accept certain high posts, it does not follow that there are no other Indians worthy of these situations. If there is really such a dearth of able persons in this country, how was it that Mr. Sen had cried himself hoarse for nearly half a century advocating the claims of Indians in this respect? How it is that his intellectual eyes have now suddenly opened when he is nearing his eightieth year? His public disavowal of his long-cherished opinion shows the extraordinary strength of his character.

HITVARTA,
Mar. 23-d, 1911.

35. In the following words the *Hitvarta* [Calcutta] of the 23rd March criticises Sir Louis Dane who in the course of a recent speech referred to great increase in the consumption of liquor in the Punjab, specially among the Sikhs, and took the Indian community to task for its indifference in checking the evil:—

Is Government unable to check this evil? If foregoing its ever-increasing income (from the Excise Department) it closes the liquor shops the evil would disappear of itself. Is it commendable not to apply the remedy which is in one's own power and instead to reproach the poor people afraid of politics? Moreover, examples are not wanting of the royal wrath coming down upon the men engaged in combating the drinking evil. Mr. Gokhale himself may be called witness to this fact. It is strange and exceedingly painful that the Indians who were famous for their peaceful nature and temperance are becoming addicted to drinking under the cool shade of the British rule. The remedy lies in the hands of the Government but, we say with regret, it is not doing its duty in this matter.

NAYAK,
Mar. 23 d, 1911.

36. The *Nayak* [Calcutta] of the 23rd March learns from a trustworthy source that Mr. Harinath De will be appointed an Assistant Secretary in the Education Department of the Government of India. The paper will be very glad if the rumour turns out to be true. Mr. De is a great linguist and possesses a generous and cheerful disposition. Everyone will be glad to see him promoted to a high post.

SANJIVANI,
Mar. 23rd, 1911.

37. Referring to certain questions which Mr. G. N. Gupta, District Magistrate of Noakhali, put to village *panchayets* under him, the *Sanjivani* [Calcutta] of the 23rd March says:—

We are highly pleased with the questions. But they should not be put to *panchayets* alone, who are generally men of little education or culture. No serious work should be undertaken on their opinion. We hope that Government will put the questions to members of all public bodies and associations, Bar libraries and District Boards, Municipalities and Legislative Councils.

NAYAK,
Mar. 24th, 1911.

38. A correspondent of the *Nayak* [Calcutta] of the 24th March says that while it is necessary that the rich zamindars, Rajas and Maharajas of India should establish mills and manufactories with their money instead of wasting it in useless pursuits, it is also vitally necessary that Government should protect the infant industries of the country by the wall of a protective tariff. Mills and factories are new things in India, so that it cannot be expected that their products will be able to compete successfully with the products of

the manufactories of the west in an open field. This is what makes a protective tariff necessary for India. The sympathy of the Government is prayed for in the matter; for, if Government helps, the arts and industries of the country cannot but improve.

39. The *Satya Sanatan Dharma* [Calcutta] of the 23rd March says that this year's census has been very defective, for instance there is no figure showing the number of Aryas in Calcutta. The Benares correspondent of the paper informs it that at certain places there was no enumeration at all whether preliminary or final.

SATYA SANATAN
DHARMA,
Mar. 23rd, 1911.

40. The *Bangavasi* [Calcutta] of the 25th March quotes from the *Sanjivani* a complaint how on the 11th March last an enumerator at the last census was caned by the Sub-Inspector of Police of Mirpur thana, at Poradaha station, in the presence of a Sub-Deputy Magistrate of Kushtia, for some apparent neglect of duty, and asks for an inquiry into this serious charge.

BANGAVASI,
Mar. 25th, 1911.

41. Commenting on the results of the recent census, the *Basumati* [Calcutta] of the 25th March says that it is really alarming that the population of India has so slightly increased during the last ten years.

BASUMATI,
Mar. 25th, 1911.

The numerical strength of the Indian population.

During this period agriculture was on the whole in a flourishing state and some improvements were also noticeable in arts and commerce. Still the population has not increased as was expected. Since 1901 thousands of persons have died of plague in this country. Malaria also has caused no less havoc. Everybody knows what devastations are caused every year in Bengal by malaria and cholera. One naturally hesitates to believe in the growing prosperity of a country where disease and sorrow are so prevalent. Both the Government and the people should try their best to improve the health of the country and mitigate the evils of these diseases and sorrows.

42. The *Nayak* [Calcutta] of the 29th March points out how the recent census figures show a decrease in the population of Nadia and Jessore, and asks: What is the means for saving the people from the hands of this ruinous malaria?

NAYAK,
Mar. 29th, 1911.

43. The *Bharat Mitra* [Calcutta] of the 25th March writes:—

BHARAT MITRA,
Mar. 25th, 1911.

Indian Members in the Executive Councils.

For about fifty years the promise, given by the Queen's Proclamation of 1858, to appoint qualified Indians to the highest offices was not even partially fulfilled. The Reform Scheme under the administration of Lords Morley and Minto for the first time admitted Indians into the Executive Councils. (But now it was rather a little too late.) Had the reform been introduced five or six years earlier it might have satisfied the educated Indians and made them grateful to the Government.

The paper points out the following as the reasons why this reform failed to give sufficient satisfaction to the people:—(1) The people having no admiration and regard for the gentlemen who were selected for the Executive Councils did not expect any good from them. (2) These members were not familiar with the requirements and aspirations of the people. (3) The appointment of these members without doing any good only added to the burden of the expenditure to be borne by the poor subjects. (4) These members either have no knowledge of the situation and circumstances of the country or they abuse their knowledge.

From the Hon'ble Mr. Ali Imam's speech in the Town Hall dinner in which he defended the repressive policy of the Government, from Rai Kishori Lal Goswami Bahadur's reply to the resolution moved by Babu Braja Kishore for increasing the number of Indian non-official members in the Municipal and District Boards of the Tirhut division, from Mr. Krishna Swami Iyer's statement in the Madras Council that Taluk Boards are not yet competent to elect their presidents, the paper arrives at the conclusion that the Indian Members in the Executive Councils cannot do any good to the country.

The paper concludes with the following remarks:—In a speech delivered in 1907 Lord Morley said that in view of the activity of the extremist party it was gross folly not to win over the moderates to the side of Government. Everybody will admit that His Lordship has partially succeeded in this

endeavour for the same. Mr. Krishna Swami who as the President of the Provincial Conference in 1906 advocated the appointment of honorary officers in the Local Boards is now not behind any Anglo-Indian in calling those officers incompetent.

HINDI BANGAVASI,
Mar. 27th, 1911.

44. The *Hindi Bangavasi* [Calcutta] of the 27th March regards the Under-Secretary's reply to the question asked by

Mr. Ramsay Macdonald in the House of Commons relating to the appointment of a High Court Judge to a membership of an Executive Council to be surely satisfactory.

III.—LEGISLATION.

DAINIK CHANDRIKA,
Mar. 20th, 1911.

45. The *Dainik Chandrika* [Calcutta] of the 20th March is extremely sorry that the Resolutions moved in the Supreme Legislative Council by non-official Indian Members for abolishing the Exeise duty on cotton goods, imposing an import duty on sugar, employing Indians in larger numbers in the higher grades of the public service, have all fallen through owing to official opposition. We shall, concludes the writer, discuss these Resolutions elaborately in a future issue.

HITVARTA,
Mar. 23rd, 1911.

46. Referring to the subject noted in the margin, the *Hiltvarta* [Calcutta] of the 23rd March remarks :—
Mr. Malaviya's proposal of taxing the foreign sugar.

It is sure that the majority of the sensible Indians would approve of this taxation, but the Government at such occasions, as we have seen many times before, are moved by their affection for the "dumb millions." Tax on foreign sugar would add to the income of the State as well as give a stimulus to the indigenous sugar industry. But the difficulty is that it would affect the tea industry of the proud whites. Should this be allowed? Naturally the Government opposed the beneficial proposal.

The paper then refers to the opposition of the "capricious patriot" Mr. Gokhale and exclaims—"God save us from these friends."

HITAVADI,
Mar. 24th, 1911.

47. The *Hitavadi* [Calcutta] of the 24th March, referring to the recent Resolution in Council for a protective duty in favour of home-grown sugar, thinks that such protection is the only means of saving the domestic industry. The appointment of an expert advocated by Government will, the paper is afraid, be of no practical efficacy.

BHARAT MITRA,
Mar. 25th, 1911.

48. Referring to the attitude of the Hon'ble Mr. Gokhale in connection with the question of taxing foreign sugar in order to save the home industry from decay the *Bharat Mitra* [Calcutta] of the 25th March remarks that Mr. Gokhale has, as was never expected from him, given a rude shock to the long cherished principle of the great economists of India like Dadabhai Nowroji (who was himself a free trader) and R. C. Dutta, that in the special circumstances of the country protection is necessary for the good of India.

Quoting from the *Englishman* which advocates the protection of the home sugar industry against the foreign competition, and argues that prosperity of the home industry as much concerns the poor population of India as the cheapness of sugar, the *Bharat Mitra* asks—What has Mr. Gokhale to say in reply to this?

HINDI BANGAVASI,
Mar. 27th, 1911.

49. In an article under the head-line "Difficult problem," discussing the different views on the question of taxes on cloth and sugar, the *Hindi Bangavasi* [Calcutta] of the 27th March is unable to accept the arguments put forward on behalf of Government, against taxing the foreign sugar and in support of retaining the duty on the cloth goods manufactured by Indian mills.

The proposal of taxing foreign sugar, the paper observes, led the Government to consider the poverty of the people—which is no doubt a proof of their solicitude for the subject people—but the same condition did not appeal to them on the question of abolishing duty on cloth because it would mean injury to the merchants of England.

The papers concludes as follows:—Nothing can be accomplished by mere verbal discussions. No doubt the authorities are not indifferent to the deplorable condition of the country, but their attention alone will not do. The officials who have the well-being of the people at heart and the non-officials who are well-wishers of the Government need work with unison and devise some means to protect the interests of the country and its traders.

50. The *Bangavasi* [Calcutta] of the 25th March referring to the recent debate in Council on the cotton excise duty and on the state of the Indian sugar industry, writes that the official argument against the abolition of the cotton excise is that it will prejudice the handloom industry.

The debate in Council on the cotton excise duty and the sugar industry.

This is good of them, but they should have thought of the very poor who cannot use handloom fabrics. Against the proposed import duty on foreign sugar, the officials pit the claims of these very poor to use the cheap foreign sugar. They are thus not consistent in their anxiety for the needs of the very poor. The reason probably is that in the case of the abolition of the cotton excise the interests of English cotton merchants will be injuriously affected. At any rate it is a mistake to imagine that the free development of the Indian mill industry will interfere with the handloom industry in cottons. For the *swadeshi* spirit is now strong in the country and men who now patronise handloom fabrics will go on doing that. It is the poor, who now find handloom fabrics beyond them, who will patronise Indian mill fabrics when their prices come down because of the abolition of the excise.

Then as regards the sugar duty question. If foreign sugar continues to be dumped on India as now, is it likely that the indigenous industry can be easily improved by the application of scientific methods? What will be the good of imparting such scientific knowledge to a handful of educated men, if the condition of the men who, generation after generation, have been engaged in sugar production, is not raised? In any case, as Government is not going to abolish the cotton excise, the least it can do to help the industry is to try to improve the quality of cotton grown in India.

51. In a letter to the *Nayak* [Calcutta] of the 22nd March a correspondent supports the Hon'ble Mr. Gokhale's Resolution for free primary education and says:—

Free primary education.

It is not probable that if free primary education is introduced into the country there will be a total lack of teachers, for there are the host of unemployed graduates, whose services may be advantageously utilised for this purpose. True that it will take some time to fit these graduates with the equipments necessary for a teacher, but then it will not be the very day after Mr. Gokhale's scheme is adopted that the country will be dotted all over with primary schools.

I cannot again agree with the view, expressed in the *Nayak*, that the spread of education will lead the masses to be more and more luxurious and make them defiant of the bonds of society. At present, if one member of an illiterate family happens to receive some education he thinks himself superior to the others. But if all are equally educated, this sense of superiority will be nowhere, and consequently society will lose nothing of its influence on its members. Besides, even the meanest peasant now indulges in some amount of luxury, and this cannot surely be ascribed to education of which he receives nothing; it is but the inevitable consequence of the contact with Western civilisation.

52. The *Hitvarta* [Calcutta] of the 23rd March is not at all surprised to see that the Bill presented by the Hon'ble Mr. Gokhale for making primary education compulsory has been rejected as it was not acceptable to the Government. The thing to be surprised at is that the Council which has by majority rejected a Bill which, excepting the clause about levying an additional tax if necessary, would be supported by ninety per cent. of the people, is still called a representative body.

The enlargement of Councils, the paper says further, has been of no usefulness. In Provincial Councils the number of non-official members exceeds that of the official, but no resolution of a non-official member has, as yet, been carried. Even on a subject like that of primary education these members

BANGAVASI,
Mar. 25th, 1911.

NAYAK,
Mar. 22nd, 1911.

HITVARTA,
Mar. 23rd, 1911.

are never unanimous. Some of them are sure to side with the Government. What have we then gained by this Reform?

SANJIVANI,
Mar. 23rd, 1911.

53. Referring to the Hon'ble Mr. Gokhale's Elementary Education Bill, the *Sanjivani* [Calcutta] of the 23rd March says:—

The Elementary Education Bill.

It is not yet known whether Government will accept the Bill. The Bill may require alteration but there is no doubt that some such measure has become necessary. It may be said that the masses will object to any form of compulsory education. But if it is considered necessary to spread education, such objection must be over-ridden. Mr. Gokhale's Bill is of a purely permissive character and will be applied only to such areas as are advanced in point of education. The Bill intends to make only a beginning in the direction of making education compulsory. Many people object to the imposition of an education tax. They say that Government ought to bear the whole cost of education by curtailing expenses in other directions. But when it is found that Government is unable to make such curtailment of expenses, the imposition of an education tax is unavoidable. Non-official Hon'ble Members who say that the country is already taxed to the utmost are being accused of inconsistency on the ground that they support the idea of imposing an education tax. But education is as necessary for the uneducated people as medicine is for a deceased person; so that although it will be hard for the Indians to bear an education tax, they must bear it all the same for the sake of their own interest. Besides this, such a tax will be levied on well-to-do people only. The necessity for spreading education amongst the lower classes is universally felt. But very few people are coming forward to make wilful contributions of money. Under the circumstances, Mr. Gokhale's Bill ought to receive universal support.

BHARAT MITRA,
Mar. 25th, 1911.

54. The *Bharat Mitra* [Calcutta] of the 25th March praises the Hon'ble Mr. Gokhale for introducing the Elementary Education Bill which it calls to be the most

Ibid.

important and beneficial of all the Bills introduced this session in the Imperial Council, and hopes that all thoughtful men will support the main points of the Bill, though they may be unable to agree with all the details.

SAMAJ,
Mar. 26th, 1911.

55. While agreeing with the Hon'ble Mr. Gokhale as to the necessity of free primary education in this country, the

Free primary education.

Samaj [Calcutta] of the 26th March takes exception to the suggestion that the cost of such education should be met by the imposition of new taxes. The people, says the paper, are already groaning under the weight of taxation and any addition to the burden will only make them consider primary education as an evil. If the Government decides to introduce free primary education, it can easily meet expenses by curtailing some unnecessary expenditure.

NAYAK,
Mar. 22nd, 1911.

56. The *Nayak* [Calcutta] of the 22nd March writes:—

The Seditious Meetings Act.

The Seditious Meetings Act has been made permanent. It was passed in the Imperial Council on Monday last.

We never oppose any law. No matter how severe a law may be or how rigorously its clauses may be framed, we do not get frightened by it. If the Governor-General be a good man, if he be kind-hearted and loving to the people, we have nothing to be anxious about. Laws and regulations were not so severe in Lord Curzon's time, but still the bad way in which they were administered made us restless. It is for this reason that we do not oppose any law. We know that if a hard-hearted Governor sets about governing the country by enforcing every provision of the Penal Code to the letter, he can easily render the very existence of the people hard for them to bear. But that cannot be, for the English administration of India is not a system of whims and caprices. Our English rulers want to protect the people, spread English civilisation, and, at the same time, promote English industries and trade in this country. This desire of our rulers cannot be fulfilled unless the people are kept contented and prosperous. And this fact is as well known to our English rulers as to ourselves.

We will make a candid admission. We do not wish to forget what we are. Both the rulers and the ruled in our country should always bear in mind

that we are a conquered and subject people, and that there can never be any agreement between our white rulers and ourselves. The rulers ought not to make the people forget what they are by spoiling them by excessive petting; nor ought the people to harass the rulers by asking for too much indulgence. Each side ought to keep itself within reasonable limits. The passing of this new Seditious Meetings Act has brought home to us the fact that we are a subject people, that it is because we shut our eyes towards the future and overstepped the bounds of our own status as subjects, that such a law has been framed. Why should we then oppose a law which always reminds us of our own status?

Our contemporary of the *Englishman* says one can understand the attitude of Srijut Aravinda Ghosh and Srijut Bipin Chandra Pal and *swarajists* like them; one can also appreciate the attitude of Indians like Malik Umar Hyat Khan who is loyal to the English; but one fails to understand the attitude of those who, while they declare their loyalty and swell the ranks of loyalists, advocate *swaraj* and stand in the way of the broad methods of administration. In one sense this is true. But from another point of view one must say that our contemporary of the *Englishman* has misconceived the situation. Those who indulge in the luxury of Western civilisation are lucky and wealthy people most of them. On the one hand they are intoxicated with the strong fumes of European patriotism, and so indulge in the happy dreams of *swaraj* and independence; on the other hand they are always anxious about the comforts and development of their portly persons grown fat by good living. And consequently for the sake of the safety of their bodies and their wealth and properties they are loyal. Many of them, again, are engaged in the trade of patriotism, and pass no inconsiderable portion of their lives by carrying on political agitation and getting up political meetings and associations in this country. Hence they are bound to oppose a law which is by its nature likely to stand in the way of their trade. When patriotism and political agitation used to sell freely in this country they used to hawk those commodities. But now one has to sell everything after seasoning it with the spice of loyalty; and hence they have become loyal. In spite of being loyal, however, they have not yet got rid of their business instinct and they cannot forsake the policy of satisfying their own hunger. Consequently they are, many of them, compelled to oppose a law which by its influence may put an end to their trade in politics and prevent them from hawking out patriotism.

The Government itself is now a purchaser of pure loyalty, and so our leaders, Narendra, Surendra, Bhupendra and others have now become loyal. But pure loyalty does not find a ready market among the people of this country; and so our noble leaders are compelled to oppose the Seditious Meetings Act. That the Government itself is the purchaser of loyalty is proved by the *Sulabh Samachar* and the useless expenditure of the sum of sixty thousand rupees annually. The Government itself is a purchaser of loyalty; and that is why the Hon'ble Bhupendra Nath has been able to get into the Imperial Council defeating the Maharaja of Darbhanga, and that is why the Lieutenant-Governor Sir Edward Baker was present at the laying of the foundation-stone of the building of the Ripon College. On the other hand (we) have to sing a different tune because this sort of loyalty does not sell among the general class of newspaper readers in this country.

We will, in conclusion, say one thing to His Excellency the Viceroy. He is very anxious about the future of the boys of this country. He is doing his very best to prevent the sowing of the seeds of sedition on the soft minds of young men. He wants to keep the student community pure by passing "the Act for curtailing liberty of the Press" and the Seditious Meetings Act, and by building students' lodging-houses. We should, however, think that the seed of sedition germinates along with the development of English education; under the influence of English civilisation young men forget that they are the sons and grandsons of a subject people. They gauge all the acts of the Government of India by the English standard. It is because they cannot find in the newspapers of this country the writings which are after their own minds that they subscribe to English papers such as the *Daily Mail*, the *Times*, the *Liberator*, etc. English education is saturated with the

spirit of equality, every stratum of it. If the people get English education they are sure to attain the same level as their rulers, and a feeling of love for their own country, their own nation and their own religion is bound to be aroused in their minds. And it is this which is sedition. It is because the ruling nation cannot put up with this feeling that a sort of devil-dancing is going on in Bengal for the last few years. It is because our English rulers cannot stand the development of the spirit to which they are training us up, that all this misunderstanding takes place. You will plant the poison-tree and then want from it the cool, green, coconut! Can this ever be possible? The Viceroy, Lord Hardinge, is an experienced official; we have spoken out our mind so frankly because he may perhaps be able to understand the real significance of our words.

However, the Seditious Meetings Act has been passed, and it is well that it has been so. We have understood that we are a subject people, that if we can remain within the bounds of the rights of a subject people, narrowing those bounds as far as possible, we shall have all that we want.

BANKURA DARPAN,
Mar. 23rd, 1911.

57. Referring to the re-enactment of the Seditious Meetings Act as a permanent measure, the *Bankura Darpan* [Bankura]

The Seditious Meetings Act. of the 23rd March says that but for the recent bomb outrage the law would not have been made permanent. The changes that have been made in the original Act are all liberal ones, but the definition of a Public Meeting also ought to have been altered. When anarchists are still abroad in the country it cannot be expected that any repressive measures will be abandoned. But if the loyal people of the country can effectually bring all hot-headed young men under check by their individual efforts, Government may in future repeal the Seditious Meetings Act.

NAYAK,
Mar. 26th, 1911.

58. We prophesied, writes the *Nayak* [Calcutta] of the 24th March, that the Seditious Meetings Bill would be passed, no

Ibid. matter how much you knocked your heads against it, tore your hair in anguish or sought pardon in a most abject fashion. We do not claim any credit for this prophecy. Whoever had marked the trend of events during the last 20 or 30 years could make it. From the time that we finished our A. B. C. book to the present time we have been marking that whatever the rulers say they do without budging an inch. Over and above this, there were the Shikdarpara murder and the bomb-throwing near Laldighi in broad daylight. How could the Seditious Meetings Bill help being passed? It is said that all the Provincial Governments were unanimous in recommending the measure to be made permanent. It would indeed be a novel sight to see difference of opinion among the ruling community on a question of tightening the bonds of repression. Where there is no unity of feelings between the rulers and the ruled, it is but natural that there should exist a constant desire to increase the number of such bonds. Those who submit to the bonds suffer from the pains of bondage—it is to them that they cause aching. But those who defy them, shake them off triumphantly as Nicola, the magician, shakes off fetters from his person. If repression and reddened eyes of rulers could bring people under subjection, all prisoners would have been devoted to the jailors.

We are unable to make out what connection murders, bombs, dacoities, etc., in the country have got with the Seditious Meetings Act. There is a common saying in our country: "An arrow struck a plantain tree, but blood flowed from a man's thigh and his eyes were blinded." Is not the Seditious Meetings Act that is intended to check crimes and outrages a thing of a similar nature? The arrow strikes a plantain tree, but at the same time it blinds a man, no matter whether there is a connection between the cause and the effect.

SAMAY,
Mar. 24th, 1911.

59. The people, says the *Samay* [Calcutta] of the 21th March, are highly

Ibid. grieved that the Seditious Meetings Act should have been passed into law in spite of the protest of the majority of the non-official members of the Council. What is more to be regretted is that the law has been given a permanent place in the Statute Book. This law will show to the civilised world that the people of India are incapable of conducting meetings for the good of the public, and that the Government reserves powers in its hands to stop these meetings because it

cannot trust the people in this respect. This is as much discreditable to the Government as to the people. It is indeed a matter of deep regret that even after 150 years' of highly civilised British rule, neither have the loyal and peaceful population of India been able to win the confidence of the Government, nor has the Government been able to make the people attached to the administration.

The people hoped that the law would be repealed. They are, however, disappointed to find the Government again having recourse to repressive legislation. It has been repeated times without number that the people have no sympathy with the lawless and anarchical acts of the handful of unruly youths. The Government may devise any stringent measure to repress them. But why should the innocent be confounded with the guilty? Why should the peaceful, inoffensive people be deprived of their legitimate right to hold meetings? However, Lord Hardinge has assured the people that the new Act would not be extended to any part of India until the necessity arose. His Excellency is wise, sympathetic and noble minded. The paper trusts that he will give special consideration to the question of extending this law.

60. While recognising that the new Seditious Meetings Act is an improvement on the old Act, the *Bangavasi* [Calcutta] of the 25th March cannot help thinking that this law

Ibid.

is unnecessary. The press and the platform are held by Government to be the agencies used for the propagation of sedition. The justification of this theory is not quite apparent. Bad training in individual cases is responsible for the anarchist crimes. *Swadeshi* meetings were held in the country in numbers, but none of them is known to have been seditious. And if any were, is not the ordinary law of the land sufficient to deal with them?

In any event, after the admission by His Excellency that the condition of the country has materially improved, it might at least have been expected that Government would wait for a time before passing a new Bill like this. The power to legislate is always there and no harm would have resulted if for an interval there had been no Seditious Meetings Act on the Statute Book. The least Government now can do is to state it definitely that all talk of things social and religious is free from the operation of this law.

61. Commenting on the passing of the Seditious Meetings Act, the *Basumati* [Calcutta] of the 25th March in one of its leading articles says that such a law was entirely

Ibid.

unknown in this country prior to the advent of the British. The method of ventilating public grievances by holding meetings was the result of the imitation of the principles of European democracy by the people of this country. The Indian press owes its origin and existence to the English. It is one of the greatest monuments of British administration in India. The English gave the privilege of free speech to the people of this country, and it is the English who are now endeavouring to take it away. The British public are arrogating to themselves much greater powers than the Indian people, still the Government intends to further curtail the privileges of the latter.

Political meetings and associations have increased since 1905. Simultaneously with this increase the Government had recourse to repressive legislation. This law has hitherto been a temporary measure, but it has now been assigned a permanent place in the Statute Book. Such a law is discreditable both to the people and the Government. The paper is not ready to admit that the Indian people disseminate sedition by holding public meetings. Englishmen have conferred great benefits on the people of this country. They have ensured the safety of life and property. To them the people owe the political privileges which they had never before enjoyed. He is a lunatic who denies all this. Government is not impotent to punish such an individual. Under these circumstances to stain the Statute Book by enacting such a new law is wholly unnecessary and improper.

Let the guilty be punished. For the welfare of society and of the country, and for the purpose of paving the way for political advancement, it is the duty of the Government to punish the delinquents. Nobody will object to that. But to curtail the privileges of the people in anticipation of

BANGAVASI,
Mar. 25th, 1911.

BASUMATI,
Mar. 25th, 1911.

a future evil, to cut down a tree which the Government had planted with its own hands, is not worthy of the British Government.

Lord Minto openly declared that it was not his intention to make this law permanent. Even Sir Andrew Fraser, who ruled this Province when it was passing through troublous times, could not believe that sedition and unrest had made any great progress in this country.

The Government was reminded of all these words of the ex-Governors. It was pointed out that its fears were groundless; and the people prayed that it might not brand the whole Indian nation with infamy by passing this new law for the sins of a handful of individuals, and thereby prevent that progress and advancement which can be easily achieved by the promotion of cordial relations between the rulers and the ruled. But the people have cried in the wilderness. The Government has passed the Seditious Meetings Act.

BASUMATI,
Mar. 25th, 1911.

62. Referring to the passing of the Seditious Meetings Act at the last meeting of the Imperial Legislative Council, the *Basumati* [Calcutta] of the 25th March says that

Ibid.

the law has now found a permanent place in the Indian Statute Book. The members who are known and respected as the representatives of the people, unanimously protested against giving this law such a permanent character. But their protest was of no avail against the overwhelming number of votes always at the command of the Government. It is useless now to discuss this law. True that the police shall no longer have any direct hand in setting the law in motion, still the people believe that indirectly they will wield great influence in this connection; for the District Magistrates, who always keep themselves aloof from the public, will be guided by police opinion in this matter. The paper hopes that this public apprehension will prove groundless. It praises in this connection the generosity of Lord Hardinge. His Excellency gave the assurance that the law would not be extended to any part of India until the necessity arose. This is undoubtedly very good news. Much depends upon the way in which a measure is administered. A good law if injudiciously used becomes oppressive to the people and produces injurious results, while the same law, if handled with wisdom and moderation, produces beneficent results. The paper hopes that the Government will find no occasion to extend this measure, but that if ever such an occasion does occur, it will be used with forbearance, moderation and sympathy. In that case the rigour of the law will not be felt by the loyal subjects.

DAINIK CHANDRIKA,
Mar. 27th, 1911.

63. The *Dainik Chandrika* [Calcutta] of the 27th March writes that it goes without saying that Government has been driven to passing the rigorous measure, known as

Ibid.

the Seditious Meetings Act, with the greatest regret. We believe what the British Government says; for it has always deserved our admiration. When it is compelled to adopt strict measures like those of the Russian Government it does so with regret. It is neither easy nor pleasant for it to keep a large section of the population perpetually under a strict régime. No good doctor ever resorts to drastic remedies, save in the case of great necessity. A strict measure like the present, as we have already stated, is calculated occasionally to punish the innocent along with the guilty. The officials have had to admit as much. But, of course, Government has always been, and will always be, on the look-out to minimise such possibility as far as possible. As Lord Hardinge has given us this assurance we ought to feel reassured. And it goes without saying that if the higher officials are careful, the police also will have to be circumspect in their conduct.

It is true that anarchists do not fear—indeed they welcome repressive legislation like this. But that cannot be helped. Russia has resorted to repression for the suppression of her anarchists, and India too must do likewise. Indeed Government believes, as Lord Minto lately said, that the anarchists will continue to exist in India. And it is in view of that prospect that Government is legislating. It is the duty of the public now to support Government in its endeavours to eradicate this evil. Everyone must be on his guard. A sharp watch must be always kept on youthful friends and relatives, and it will not be proper for everybody to take part in political agitation in any shape. As for newspaper men, trouble is sure to ensue if they resort to strong language, which often times leads to an attitude of undesirable

enmity to Government. Indeed they must cherish the idea that the officials are of themselves. It will not do for them to regard Government or the police as bodies alien to themselves. If there is loyalty in a man's heart, it is sure to be revealed in all his acts and sayings. And genuine and whole-hearted loyalty cannot be said to exist without a feeling of respect for the agents of Government.

64. The *Jasohar* [Jessore] of the 18th March regrets that the Hon'ble Babu Bhupendranath Basu has withdrawn his Press Act Amendment Bill; it is at a loss to make

Babu B. N. Basu's Bills.

out why he has done so. It is strange that while he has abandoned this Bill he has introduced another for validating inter-caste marriages amongst Hindus. It is the business of society to make such reforms. We hope, concludes the writer, that considering the present condition of Hindu society, he will withdraw this Bill also.

65. We hear, writes the *Nayak* [Calcutta] of the 24th March, that the Hon'ble Babu Bhupendranath Basu's Marriage

The Special Marriage Act Amendment Bill.

Bill will not be taken up for discussion by the Legislative Council this session, but that those who have been appointed to consider the Bill are fully supporting it. Is this true? We request the Government of India to consider the matter coolly. Almost every newspaper in Calcutta is against it, as also the community of Hindu zamindars headed by the Maharajadhiraja of Burdwan. The Hindu leaders of all provinces of India are sure to oppose it. In this state of things, the Government of India will be acting very unwisely if it passes the Bill in haste.

66. *Anent* Mr. B. N. Basu's Bill the *Hitavadi* [Calcutta] of the 24th

"Bhupendranath's new achievement."

March writes that whatever be the hon'ble gentleman's eminence as a politician and as a man versed in western education, he can claim no position as a leader of Hindu society. So he cannot expect Government to inflict a serious injury on the Hindu community by adopting his suggestion. Of course Hindu society is still strong enough to face without fear or flinching any blows which a man of Mr. Basu's calibre may strike at it, but that does not make it any the less reprehensible for Mr. Basu to attempt to strike such a blow. And it is needless to conceal that the blow is meant to be a much more serious one than those which Hindu society has so far put up with. For it is aimed at the removal of caste restrictions as regards marriage. Of course men marrying under the proposed Act may and will be outcasted by orthodox Hindus—that goes without saying. But why should Hindus be forced to recognise these men, who will avail themselves of the benefit of the new Act and who hate all orthodox Hindu rites and conventions, as Hindus? Widow remarriage stands on a different footing in that it is permissible by the Shastras and is also practised by professed Hindus in certain parts of India. Of course, a good deal of license in the matter of prohibited food and drink is now tolerated by Hindus. But is that any reason for permitting some more heinous sins and vices?

The case of the depressed classes is not in point. They have always been Hindus, they have recognised the supremacy of Hindu rules and observances, and all they want is only to be uplifted in the scale of social pre-eminence. We repeat we are not afraid that Government will adopt this Bill. Only we stand agape at the lengths to which a man of Mr. Basu's position is prepared to go in carrying on an iconoclastic campaign against the very society of which he professes to be a member and which for that very reason has most reason to fear him.

67. *Anent* the Calcutta Improvement Bill, the *Hitavadi* [Calcutta] of the 24th March writes:—

"Calcutta Improvement."

The Bill has created alarm in the minds of all classes of Calcutta society—the rich, the middle classes and the poor. The rich are afraid of suffering pecuniary losses, and the other two classes are apprehensive of being unhoused.

It is desirable that the rate-payers of Calcutta should have preponderant representation on the Board of Trustees. It is now admittedly the policy of Government to encourage local self-government by the people of each area

JASOHAR,
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concerned. The Calcutta rate-payers can therefore demand in reason a larger representation on the Trust. It is a mistake to hold that this is synonymous with an increased representation of the landed interest on the Board. And even if that were so, the dictates of sympathy and liberality require that the citizens should be largely associated with work of this nature.

At the same time we cannot wholly endorse the complaint of Calcutta zamindars against the Trust building houses on a large scale for the dishoused population of the central parts of the city, where the population is of the middle class. It is true that in Bombay only the poorer classes have been so accommodated, but we hold that for various reasons, the middle classes deserve as much consideration in this regard as the poorer classes. The latter having few wants can put up with the increased discomforts attendant on an expensive and long journey to the suburbs, but the latter, as it is, can barely make both ends meet, and will in many cases be unable to face the added cost of living in Calcutta.

This brings us to the suggestion we have made many times that Government should seriously undertake the improvement of the sanitary conditions of the rural area round Calcutta for about 30 miles each way. Drainage and water-supply are the two most important wants of these villages and the money raised by the Trust from daily passengers and others visiting Calcutta may well be devoted to this work. Additional light taxation to supplement this resource may also be imposed, if earmarked for this special purpose.

NAYAK,
Mar. 28th, 1911.

68. The *Nayak* [Calcutta] of the 28th March writes that the Calcutta Improvement Bill will be a very severe piece of legislation which, if strictly enforced, will make it impossible to build houses in Calcutta. Landholders and house-owners will be the greatest sufferers. As subjects what we may say will not carry much weight with officials.

IV—NATIVE STATES.

HITVARTA,
Mar. 23rd, 1911.

69. The *Hitvarta* [Calcutta] of the 23rd March asks should it believe the Dewan himself of the Baroda State who in his report for the year 1909-10 recently published writes that "the Government of Baroda has full faith in the success of compulsory education which is productive of many good results", or the off-hand statement of Mr. Butler in the Council that "it cannot be said that compulsory education in Baroda has been a success."

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANJIVANI,
Mar. 23rd, 1911.

70. The *Sanjivani* [Calcutta] of the 23rd March is astonished at the statement made by Mr. Gourlay, Director of Agriculture, Bengal, in the course of his recent speech in a meeting of Calcutta jute merchants, to the effect that the Government's jute forecast is originally based on the surmise of the village chaukidar, and says that most probably Government's reports on other crops also are similarly prepared. In political matters also it is perhaps the information supplied by chaukidars and detectives which pass through higher and higher officers and ultimately reach the Secretary of State.

HITAVADI,
Mar. 24th, 1911.

71. The *Hitavadi* [Calcutta] of the 24th March dwells on the injury caused to the public health by the gradual disappearance of pasture lands in Bengal. Formerly these pasture lands used invariably to adjoin the inhabited portions of a village. In consequence not only were cattle better fed than now, but a greater benefit was that cultivated fields never approached close to the village homes. But with the lapse of time these pasture lands have now almost all disappeared and the result is that the villagers are now compelled to breathe the unhealthy atmosphere generated by the broken up soil of cultivated and often water-logged fields. This has brought on a general deterioration in

their physique, making them more amenable to, if not directly causing, diseases like malaria. In Italy, though a free use of quinine is encouraged as one of the remedies for malaria, steps have also been taken to stop the breaking up of soil preliminary to cultivating them within a certain distance of the village homes. A noticeable decrease in the mortality figures from malaria has accordingly resulted. It is high time that in India too Government adopted legislation on the same lines if necessary against the views of the agriculturists; cultivated fields must not be allowed to approach within a certain distance of village homes and in particular the steeping of jute must be put under suitable restrictions.

VI.—MISCELLANEOUS.

72. The *Jasohar* [Jessore] of the 18th March says that the whole country expects with joy to see the face of its King-Emperor. Government is, therefore, prayed to

The King's visit.

take such steps in view of the Coronation as will enable all Indians to join in its festivities with cheerful hearts and give it an eternal fame. It is urged that all political prisoners should be released and the repressive measures repealed.

73. The *Nayak* [Calcutta] of the 18th March has a paragraph describing Lord Hardinge as a just ruler who by the way he governs will soon restore peace to the land. Of

In praise of Lord Hardinge.

course, in the present circumstances of the country, good intentions should be coupled with firmness and zeal before peace can be established. Before a rule of justice can be inaugurated a good many interests have to be conciliated, a good deal of lee-way has to be made up, such is the system of government now prevailing.

74. The *Nayak* [Calcutta] of the 23rd March says that the authorities of the Punjab University have done only what is proper and reasonable by resolving to confer the degree of LL. D. on Lord Hardinge, who is a master of Persian, Arabic, Russian, German and French.

The Punjab University decorating Lord Hardinge.

75. Referring to Lord Morley's reply to Lord Courtney's question on police oppression in India, the *Sanjivani* [Calcutta] of the 23rd March says:—

Lord Morley's replies in Parliament.

So long as Lord Crewe was Secretary of State replies to questions concerning India used to be given in mild language. But Lord Morley, becoming Secretary of State again, has begun to give replies in strong language.

76. Reproducing from the *Kesari* [Poona] a note regarding Mr. Tilak's good health at Mandalay and his work on the *Gita*, which he is writing there, the *Hitvarta* [Calcutta] of the 23rd March prays for Mr. Tilak's long life and wishes that a Hindi translation of his work be also published along with the original.

About Mr. Tilak.

77. The *Nayak* [Calcutta] of the 23rd March learns from *Capital* that an Indian Member of an Executive Council or a Legislative Council behaved himself so shamefully under the influence of drink at Government House that he was expelled the room. On this it remarks:—

An Hon'ble Member misbehaving himself in Government House.

We are perfectly at one with *Capital* that such a dead drunkard should cease to be an Hon'ble Member. He who could behave himself so shamefully before the Viceroy should be deprived of his place, and his name should be published.

We have heard it said, although we cannot vouch for its correctness, that the offending Indian was a Bengali. This has lowered our head with shame. We do not find language sufficiently strong to abuse the reprobate who could forget himself under the influence of wine before the Viceroy and the ladies of his table. He deserves to be expelled from genteel society.

This will explain why we are opposed to Bengalis adopting the habits of *Sahibs*. A Bengali turning into a *Sahib* loses his caste, his manly virtues and the gentle manners peculiar to his race. He whose head was turned by a few

JASOHAR,
Mar. 18th, 1911.

NAYAK,
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NAYAK,
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SANJIVANI,
Mar. 23rd, 1911.

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Mar. 23rd, 1911.

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glasses of wine is, in his normal state, a very gentle and courteous man. Had he not stuffed himself with roast beef and regaled himself with champagne in imitation of *Sahibs*, all this scandal would not have happened. Our stomachs, which are used to rice and plantain, and specially the stomachs of those amongst us who belong to the Vaishnava cult, cannot bear such things. We think that henceforward His Excellency the Viceroy will do well not to invite Bengalis to his table.

NAYAK,
Mar. 24th, 1911.

78. *Anent* the above subject, the *Nayak* [Calcutta] of the 24th March says:—

A contradiction.

We have enquired into the matter and learnt that although all His Excellency's guests were excited with drink that day, none was so heavily intoxicated as to require his removal from Government House. Why did then *Capital* publish such a report? And we hear that no defamation suit will be brought against it by the Hon'ble Member defamed. If we commit the slightest offence, we are charged with libel or ordered to pay securities of five thousand rupees, but if *Capital* abuses Sir Edward Baker or gives out an official secret or preaches sedition, no action is taken against it. "What is sport to gods is sin to men."

NAYAK,
Mar. 24th, 1911.

79. The *Nayak* [Calcutta] of the 24th March takes the Hon'ble Mr.

The Hon'ble Mr. Ali Imam's speech on the Seditious Meetings Bill.

Ali Imam to task for having indulged in banter and sarcasm in the course of his speech on the Seditious Meetings Bill. Take advice from an old man, says a Bengali adage. The Hon'ble Law Member is a man of unripe age and has, consequently, proved himself unfit to be an adviser. He forgot that the Supreme Legislative Council Hall was not a society-room where one could indulge in pleasantries without offence. The other day Maharaja Sir Prodyot Kumar Tagore treated him to a sumptuous dinner and made him hear some sound advice. But he has not been able to keep the honour of the salt he ate.

NAYAK,
Mar. 24th, 1911.

80. In a two-column leader, the *Nayak* [Calcutta] of the 24th March states the reasons which make it plead the cause of orthodox Hinduism in these days of the para-

"Our hope."

mount influence of English civilisation in India. The reasons are:—

(1) The ease with which the Indians have shaken off the influence of the Islamic civilisation that ruled them for seven hundred years. So late as even 60 or 70 years ago Persian and Arabic used to be studied in Bengal just as English is studied now. Raja Ram Mohan Ray, Dewan Ramkamal Sen, Babu Prasanna Kumar Tagore, Prince Dwarkanath Tagore, Amir Ulama Maharaja Rajakrishna and even Maharshi Devendranath Tagore were great Persian scholars. The dress of the Hindus at that time was also exactly like that of Musalmans. But in one generation, say about fifty years, they have completely shaken off this vast influence of Islamism. Who can say that a single gust of wind will not be able to blow off the anglicism to which they are now attached?

(2) The innate vitality of the Hindus, which has made itself felt more than once in their national life. When Bengal was smarting under the oppression of Pathans, there appeared Chaitanya and Advaitacharyya on the one hand and Raghunandana, Raghunath, Krishnananda and Sarvabhaua on the other, who re-established Hinduism in the country. When the Punjab was flooded with Islamism and the Sikh community was sorely oppressed by Ferokshere, Gurugovinda appeared in the field and nourished and spread Sikhism. In the Deccan Ram Das Swami also did the same thing for Hinduism. There is an unknown force in the national life of the Hindus which creates god-like men amongst them in times of necessity to remodel their society.

Behind the strong anglicism of Hindus at present, there lurks an innate partiality towards orthodox Hinduism, the type of ancient Hindu saints and sages. They do not like to see orthodox Brahmans forsake orthodox habits and practices, or sanyasis turn into thieves. That a barrister like Mr. B. Chakravarty is trying to enter into the fold of the Hindu society and that the Brahmans are desiring to take the Hindu name proves that every one has a will to remain Hindu and glories in the Hindu name. A flood has left only a

superficial deposit of silt on Hindu society which requires to be removed by the subsequent generations. India has absorbed, Huns, Savaras, Yavanas, Chinamen, Scythians, and many other peoples, and thwarted the efforts of Buddhism to destroy Hinduism based on the caste system. During the Musalman era, great men like Kavira, Kanaka, Dalu and Chaitanya remodelled the society in new fashions. During the British period also men like Raja Ram Mohan Ray, Swami Dayananda and Paramahansa Ramkrishna have appeared and who knows that other such god-like men will not appear in future to do service to Hindu society? We believe that the Hindu race will never die and that no civilisation will be able to injure Hinduism. No harm can come to the country in which God incarnates Himself in every Yuga. This is our belief. If you accept it, you will be happy and never be despondent. Know that the Indian's life and strength lie in his religion. The best path for him is the path of his religion. There is no pessimism, no despondency in this country, but simply calm, cool, restrained stability.

81. In an article under the heading, "The part played by literature," the *Nayak* [Calcutta] of the 24th March writes:—

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The literature of every nation is infused with the virtues and the thoughts and ideas which form the special characteristics of that nation. English literature is permeated with the spirit of independence, arrogance and wilfulness which are the special features of the English character. Since the days of Cromwell the English have banished from their minds the idea of the Divine rights of the sovereign. No student of English literature can fail to notice this. It is a special feature of the Bengali character that it can be moulded into any shape. The Bengalis readily adapt themselves to the ideas, manners and habits of any nation they come into contact with. And that is why it is among the Bengalis that the work of anglicisation has been the most marked. Lord Macaulay's fond hope that English education would make the Bengalis adopt Christianity has been fulfilled to some extent, for the English-educated Bengali is now a Christian at least so far as his habits, manners and food are concerned. His knowledge of Cobden, Canning, Disraeli and Gladstone has kindled in him a desire to be a Sahib; and living as he does in a country where people indulge in bandying words as a pastime, it is no great wonder that he should read the writings of Hyndman, Keir Hardie and Ford, make himself acquainted with the doings of the Sinn Fein people and the Nihilists, and discuss revolutionary topics. We quite agree with the *Englishman* in condemning the destruction, for which our contemporary holds Macaulay responsible, of our indigenous methods of scholarship and teaching. But we do not think the remedy suggested by the *Englishman* will be any good, for "moral education" alone can never change a man's nature nor make him pious and self-sacrificing. It is not possible for the Christian Government to teach the people its own religion; hence there is no other way of making them pious, self-restrained and self-sacrificing than by teaching them their own religion. We would suggest that denominational education should be introduced into this country. The Hindus, the Jains, the Sikhs, the Buddhists should all have their own universities. The Government should help these universities with funds and have competent officers to inspect them. If the student of any such university is found to be guilty of sedition, that university and the sect to which it belongs may be taken to task. What is good for Europe is not good for India, and a homogenous education is bound to beget sedition in this country. It is one thing to give English education and another to make Sahibs. The Government may give the people education, but why should it encourage them to become anglicised?

However cautiously things may be done, the youthful student of English literature is bound to imbibe the spirit of independence and boldness which permeate that literature. And this coupled with his natural tendency to imitate the ruling race, is sure to create in him a yearning to be like his rulers and to carry on political agitation on English lines.

82. Everything under British rule, says the *Nayak* [Calcutta] of the 24th March, is good, save the affair of maintaining prestige. The Sub-Inspector seems to be bound to uphold the prestige of the chaukidar and the constable, the

NAYAK,
Mar. 24th, 1911.

Prestige.

Inspector to uphold the prestige of the Sub-Inspector, the Superintendent of Police to uphold the prestige of the Inspector, the District Magistrate to uphold the prestige of the Superintendent, the Commissioner to uphold the prestige of the Magistrate, the Lieutenant-Governor to uphold the prestige of the Commissioner, the Viceroy to uphold the prestige of the Lieutenant-Governor, the Secretary of State to uphold the prestige of the Viceroy, and the Cabinet to uphold the prestige of the Secretary of State. All the parts from the hair of the head to the nail of the toe seem to be linked in one string of prestige. It may be said that it is not in every instance that prestige is sought to be maintained. True, but the cases in which prestige is not considered will not count more than ten per cent. It is found that so long as a matter remains secret there is some chance of the question of prestige not being considered, but this chance is almost invariably lost the instant the matter becomes public. Do not the records of the Government prove this?

NAYAK,
Mar. 24th, 1911.

"Moulvi Leakat Hossein's speech."

83. The following is a full translation of a paragraph which appears in the *Nayak* [Calcutta] of the 24th March:—

MOULVI LEAKAT HOSSAIN'S SPEECH.

Below is given a concise summary of the speech delivered by Moulvi Leakat Hossain at Beadon Square on the 21st March:—

It is reported in some newspapers that the address of welcome which will be presented to the King-Emperor when he arrives in India is not to contain any reference to the wants and complaints of the people. Is it to be inferred from this that when the King-Emperor visits India all the wants and complaints of the people will be removed, the Partition of Bengal will be annulled, the Seditious Meetings Act and the Press Act will be repealed, and political prisoners will be released? If this be not the case, why should not the people be allowed to lay their wants and complaints before the King-Emperor? The King-Emperor's coronation in India—such an auspicious ceremony—has never taken place before. At an auspicious moment like this the people expect that all their distress and poverty will be removed. How are the desires and aspirations of the people to be fulfilled unless they can open their minds to the King-Emperor? I humbly submit to the generous Viceroy that he may be kind enough to allow the people of India an opportunity to open their hearts before the King-Emperor.

I request my brethren who are present here to direct their attention to (their) country and to keep alive the spirit of *swadeshi* which has been infused into their life. The Empress of the British Empire has declared that during the Coronation she will wear clothes made in her own country. Is it not our duty to follow the example of our revered Queen? If we do so no one will be able to blame us. We will love our country and countrymen. There is no other fertile country like India. Nature has an unlimited store-house here. Let us defeat the foreign traders in competition and manufacture and introduce *swadeshi* goods. In conclusion I request all of you to attend the memorial meeting in honour of the late Sisir Kumar Ghosh.

BASUMATI,
Mar. 25th, 1911.

84. The *Basumati* [Calcutta] of the 25th March cannot agree with the

The Partition and the anarchical movement.

Home Member, the Hon'ble Mr. Jenkins, in the view which he expressed at the last meeting of the Imperial Legislative Council regarding the responsibility of the Partition for the present anarchical movement. His statement that anarchical opinions and secret societies existed long before the Partition was, in the opinion of the paper, an evidence of his ignorance of Indian affairs. There is no reliable proof of the existence of anarchical ideas and of secret societies to disseminate such ideas prior to the Partition of Bengal. Many experienced Europeans also have admitted that unrest and anarchical ideas have gained ground in this country as a result of the Partition. "Discontent," "Unrest" and "Anarchism" do not mean the same thing. In certain cases discontent may lead to unrest and unrest to anarchism. But it does not hold good in all cases. It must be admitted that prior to the Partition discontent was confined only to a particular section. Growing

intensity of the struggle for existence, incomplete education, the nonfulfilment of high aspirations, and similar other causes gave rise to discontent. Discourteous treatment of Indians by hot-headed Europeans in railways and other places, oppression of innocent persons by some high-handed police officers, increased expensiveness of legal proceedings, and similar other causes helped in the growth of such feeling. But this discontent never assumed the form of unrest. During the Ilbert Bill and the Consent Act agitations, especially on the latter occasion when the people believed that the rulers had interfered with their religion and society, this discontent led to temporary unrest. This unrest again appeared when Lord Curzon rode rough-shod over the feelings of the people, and it assumed serious proportions on the occasion of the Partition of Bengal. It agitated the entire society. Young, inexperienced boys, who had not yet learnt to restrain their feelings but were carried away by the impulse of the moment, lost the balance of their mind and became bewildered by that agitation. It is they who are bringing ruin upon their country and upon themselves by perpetrating lawless and mischievous acts. It is believed that their intellects are getting perverted by their reading English novels, which contain accounts of the atrocious and irreligious acts of the anarchists of Europe. It is now necessary to devise a remedy for this terrible social malady, without indulging in useless wranglings over its etiology.

85. The *Dainik Chandrika* [Calcutta] of the 27th March is sorry to see the falling away from greatness which is evinced by the outbreak of feeling against coloured races in America and South Africa. A black man violating a white woman is hanged and a reprieve like the recent Umtali case creates further ill-will against the blacks. Of course all humane whites support Lord Gladstone, but they are few compared with the men who regret that a fellow-man was not hanged. Such men cannot be lovers of Christ.

Feeling against coloured people among whites.

DAINIK CHANDRIKA
Mar. 27th, 1911.

86. The *Nayak* [Calcutta] of the 28th March refers to a rumour that Sir Edward Baker has decided to resign. He is on the whole well where he is, with his virtues and his defects. If he goes, either Mr. Slacke or Mr. Carlyle will reign in his stead, and neither will be popular with Bengalis. Mr. Earle will be a popular choice. He is said to be a vegetarian and he harbours no ill-feelings like hatred, etc.

A rumour about Sir Edward Baker's resignation

NAYAK,
Mar. 28th, 1911.

87. The *Nayak* [Calcutta] of the 28th March refers to a rumour that Sir L. Jenkins will retire in the course of a year. It will be a misfortune for the country if a Judge with his independence and legal lore be now going away. He has raised the tone of the entire Bench and restored public confidence in it.

NAYAK,
Mar. 28th, 1911.

88. The *Nayak* [Calcutta] of the 28th March has a communicated article discountenancing sea-voyages by Indians to Europe even for educational purposes, as life in Europe is quite inconsistent with upholding the Hindu ideal of renunciation and restraint. Let it be remembered that the fabric of Hindu society is in a sense under the direct protection of God, who has repeatedly incarnated Himself to defend it against its enemies. When Buddhism, for example, flooded India, who thought that a Sankaracharya would rise to re-establish Hinduism? Hinduism is an eternal religion, it has existed from time immemorial and will live for all future time, surviving all attacks of European civilisation. As for the idea that a voyage to Europe is necessary to learn science, well, science is not the monopoly of Europe, and it is detrimental to the self-respect of Indians to admit that they cannot learn science without outside aid.

NAYAK,
Mar. 28th, 1911.

89. The *Nayak* [Calcutta] of the 29th March sarcastically points how in spite of the bombastic forecasts of Lord Curzon, the Victoria Memorial Hall at Calcutta still remains more or less of a project and then refers to the thorough change in its conception and use which is foreshadowed by Mr. Chitnavis's suggestion to use it as a Legislative Council Chamber and concludes with the remark that Queen Victoria possessed the hearts of her Indian subjects thoroughly and it would

NAYAK,
Mar. 29th, 1911.

be disgraceful both to Indians and to their rulers if she has no memorial raised to her in the metropolis of India.

URIYA PAPER.

UTKALDIPIKA,
Mar. 18th, 1911.

90. The *Utkaldipika* [Cuttack] of the 18th March is grieved to learn that recently there has been a tension of feeling between the Raja of Puri, who is the Superintendent of the Puri Temple and Babu Rajkishore Das the Manager of the same Temple. The Raja has executed a power-of-attorney in favour of certain gentlemen with a view to have accounts kept by the Temple Manager examined. When the Manager was asked to allow the accounts to be examined by them, he would not submit to this procedure. The proper course for the Raja would have been to have asked the Government to appoint an auditor to examine the accounts. But instead of doing that, the Raja and his advisers have been contemplating the institution of a suit for accounts against the Manager. The writer is afraid that the result of this unfortunate event may prove disastrous and he yet trusts that the Raja instead of plunging into a costly litigation will approach Government in a proper spirit and have the accounts audited.

The writer also states that Babu Rajkishore Das has shown himself to be a most capable, tactful and energetic Manager, during whose management the various affairs of the Puri Temple have vastly improved. Some details of these improvements have been given both in the English and in the Uriya columns of the paper.

UTKALDIPIKA,
Mar. 18th, 1911.

91. Referring to the intention of the Biharis to put Bihar, Orissa and Chota Nagpur under a Chief Commissionership in the event of the rumoured unification of the two Bengals taking place, the *Utkaldipika* [Cuttack] of the 18th March observes that the best course is to put the two Bengals under one Governor, and that it is not good to unite one part and take away another part.

UTKALDIPIKA,
Mar. 18th, 1911.

92. The *Utkaldipika* [Cuttack] of the 18th March is horrified to learn that a Brahmin boy of 15 years old threw a bomb at Mr. Cowley, Executive Engineer, at Calcutta on the 2nd March. The writer surmises that there are elderly people at the back of such boys, and observes that it is a matter of great regret that such traitors still remain in the country after so many searches and so many heavy punishments.

UTKALDIPIKA,
Mar. 18th, 1911.

93. The *Utkaldipika* [Cuttack] of the 18th March is sorry to find that a majority of the non-official members of the Imperial Legislative Council supported the question of a newspaper being purchased by Government at an annual cost of more than half-a-lakh of rupees. The writer observes that it is as erroneous to think that a seditious spirit is encouraged by newspapers as to hope that such a spirit will be put down by newspapers. Loyalty is ingrained in the nature of every Indian. The number of the wicked people, who are callous either to the punishments dealt out by Government or to the good advice given by their relatives and friends, is small, and there is very little hope that such people will be corrected by a newspaper. These people will soon become extinct in the natural course of things. It is therefore not reasonable to spend a large amount of public money for an object the accomplishment of which by such means is uncertain.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 1st April 1911.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 1st April 1911.

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The Wakf Bill ... <i>ib.</i>	
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 IV.—NATIVE STATES.	
Nil.	
 V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Nil.	
 VI.—MISCELLANEOUS.	
Nil.	

**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee" ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Brojendra Nath Ghose	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above)	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto)	Ditto.
3	"National Daily"	Ditto	Daily	(Ditto)	Ditto.
4	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha	2,000 (circulation).
5	"Indian Nation"	Ditto	Ditto	Srish Chandra Sarbadhikari, age 41 (Editor since 1st November 1910).	500

NOTE.—Dealt with by the Bengal Special Department since 1st June 1910.

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME

BY SAMUEL JOHNSON

IN TWO VOLUMES

LONDON: PRINTED BY J. JOHNSON, ST. PAULS CHURCH-YARD, 1790

II.—HOME ADMINISTRATION.

(a)—Police.

330. Referring to the charges brought against some Purnea officials, commented on by the *Amrita Bazar Patrika* of the 21st, the *Kyastha Messenger* says that they hope a Member of the Legislative Council may interest himself in giving publication to the matter.

KAYASTHA
M. MESSNGER,
27th Mar. 1911.

Allegations against Police
Officers in Purnea.

331. In connection with the recent house searches conducted in Dacca, the *Bengalee* writes:—"We are told that nothing incriminating was found. Our Reporter was informed by the pleader, Babu Bepin Chandra Sen, that no person of the name of Sashi Bhusan Chakravarty had ever lived in his house, and that he himself had never subscribed or had in his possession any copy of the proscribed book. Where then was the justification for the search? Evidently, it was based upon false and misleading information. When are we to witness the last of these searches? They are a fruitful source of irritation. Those who are responsible for them are accountable to the Government and the public."

BENGALUR,
24th Mar. 1911.

House searches at Dacca by
police.

332. In deprecating the recent and fruitless house-searches conducted in Dacca the *Bengalee* writes:—"We repeat in this connection what we have so often said, that there is nothing more irritating or more repugnant to the deepest instinct of the Indian than the invasion of the sanctities of his home."

BENGALUR,
25th Mar. 1911.

Ibid.

333. Alluding to the fruitless house-searches conducted in Dacca the *Indian Empire* writes as follows:—"Again Dacca messages tell us how the hostels of some of the Government institutions were searched by the police without finding even as much as horse's eggs. The only lesson that we can derive from this is that the police act on unreliable and insufficient information. But the result is to create panic and accentuate discontent. That is why we again and again invite the attention of the authorities to the desirability and necessity of a change in present tactics."

INDIAN EMPIRE,
25th Mar. 1911.

Ibid.

334. The *Kayastha Messenger* writes:—"We have heard from a very reliable source that certain police officers who were Charge-Superintendents for their thanas in Gaya district, refused to receive the census papers from the supervisors and enumerators who were ordinarily educated villagers, until they paid them a certain amount of money fixed according to the circle in charge of the former, and that in default they detained them for two days. This certainly requires an immediate enquiry."

KAYASTHA
MESSNGER,
26th Mar. 1911.

Police Charge-Superintendents.

(b)—Working of the Courts.

335. To show the desirability of the establishment of village boards in Bengal similar to those in Baroda, the *Amrita Bazar Patrika* quotes three cases, in which the High Court disagreed with the findings, and ends—

AMRITA BAZAR
PATRIKA,
26th Mar. 1911.

"These cases unmistakeably show how some of our judges, with a light heart, send accused people to the gallows, or to transportation for life, without adequate and sufficient evidence against them."

(d)—Education.

336. On this subject the *Hindoo Patriot* writes as follows:—"The education given in Indian schools and colleges only contributes to a morbid condition of things that has produced political conspiracy and crime by its defects, by its unwholesome surroundings, by its failure to educate in any true

The political movement in its
relation to education.

HINDOO PATRIOT,
27th Mar. 1911.

sense at all. For want of foresight in allowing education to spread beyond the limits of effective control, those in various degrees responsible for its organization must bear the blame."

(h)—General.

BENGALUR,
26th Mar. 1911.

337. The *Bengales* writes:—"There is a widespread feeling among the Hindu community in Bengal and elsewhere, that the typical Hindu ceremony which marks the

Coronation of a King should be performed when His Majesty visits Calcutta. The ceremony is known as the *Tulat*. The King is weighed against masses of silver and gold which afterwards are distributed among the different charities".

AMRITA BAZAR
PATRIKA,
27th Mar. 1911.

338. In view of the homage that will be paid to the king on the occasion of his visit to India, the *Amrita Bazar Patrika* writes:—"Let not the King-Emperor be

the monopoly of any particular clique, official or non-official, and thereby put a restraint on the outburst of loyalty on the part of the people. Let His Imperial Majesty be visible to the mass of the population, and, as far as possible, accessible to the leaders of different sections, so that they may gaze at his royal face or converse with him freely, and out-pour their loyal feelings to his royal ears."

AMRITA BAZAR
PATRIKA,
26th Mar. 1911.

339. The *Amrita Bazar Patrika* in describing the position of Lord

Lord Hardinge and the Seditious Meetings Act.

Hardinge while passing the new Seditious Meetings Act writes as follows:—"His Excellency could not go against the unanimous opinion of the Local

Governments and his own Executive Council and he had no option but to accept it. But by not extending it to any part of India, Lord Hardinge has shown true statesmanship.

The *London Times*, as will be seen from Reuter's telegram, has taken an identical view of the matter. It has complimented Lord Hardinge on the "wise compromise" on the Seditious Meetings Bill. The significance of the above can hardly be overestimated, for it is an admission that the opposition to the Bill has had an effect on the Government. And mind, this admission comes from a quarter which bears no love for the Indians. Nor is this all. It approves of the decision of Lord Hardinge. This should be a crushing reply to those who seemed to be astounded at the "perversity" of the critics of the Bill."

HINDOO PATRIOT,
27th Mar. 1911.

340. With regard to the resolution of the Government of Bengal about taking a census of the fire-arms, the *Hindoo Patriot*

Government resolution regarding the census of firearms.

writes:—"This is the first time when Government, in order to remove all misapprehensions with regard to its action, has thought it proper to give an explanation to the public. The matter is very important and the course the Government is now adopting, ought to have been adopted long ago."

HINDOO PATRIOT,
26th Mar. 1911.

341. On this subject the *Hindoo Patriot* gives the following extract from the *Indian Daily News*:—"We very strongly feel

Contemplated Insurance Law.

that Government is in duty bound to see that poor Indians, who are generally tempted by low premiums to invest their small savings with these companies, are not ultimately ruined."

KAYASTHA
MESSENGER,
26th Mar. 1911.

342. The *Kayastha Messenger* says that it is quite unnecessary to say that the Beharees do not entertain any hope of being substantially helped by the Government of Sir Edward Baker.

Sir Edward Baker and the Beharees.

INDIAN EMPIRE,
26th Mar. 1911.

343. The *Indian Empire* writes:—"We are certain that our paternal Government cannot ignore such serious charges in respect of a public, as opposed to a private property,

even if fictions are represented as facts by interested title-holders. All that we pray for is—an independent enquiry by some high officer and not the local authorities; and we hope that the same cannot be long in coming."

344. The *Mussulman* demands an enquiry to be made into the cruel treatment received by the inhabitants of the village Chakdighi, within jurisdiction of thana Jamalpur, in the district of Burdwan, at the hands of their zamindar or his men after the last Bakrid festival.

MUSLIMAN,
24th Mar. 1911.

Ill-treatment of inhabitants of Chakdighi by zamindars.

345. On this subject the *Bengalee* writes as follows:—"The repressive measures have weakened the hands of the constitutional party, crippled their activities and have produced an atmosphere of demoralization and depression. The conciliatory measures, standing alone and working by themselves, would have produced excellent results. In the bad company of the restrictive measures, much of their beneficence has been lost, and their healthy influence weakened. The *Times* may take a different view; high officials may think otherwise; but we are not prepared, even in deference to them, to give up the convictions which common sense enforces and the lessons which history proclaims."

BENGALIAN,
24th Mar. 1911.

The present situation of India.

346. With regard to the valuable services done by non-official members, the *Beharee* writes:—"The bureaucracy did not condescend to any reasonable compromise and there was a general slaughter of the resolutions except in cases where they were withdrawn."

BEHAREE,
24th Mar. 1911.

Fate of non-official Resolutions.

The time is sure to come when the public voice will force conviction into the ranks of the bureaucracy. The future is indeed with the representatives of the public, the victory will assuredly be theirs."

347. The *Indian Mirror* writes:—"The policy of Lord Minto was summed up in the word sympathy, such sympathy is the truest solvent of the racial problem."

INDIAN MIRROR,
25th Mar. 1911.

Racial Problem.

348. Commenting on the speech of the Hon'ble Mr. Subha Ray, in the Imperial Council of the 24th March, on the subject of the appointment of Indians to high and responsible positions in the Public Service the *Hindoo Patriot* writes:—"The concluding words of the Hon'ble Member, on this are noticeable. 'You may give us magnificent works of irrigation, you may build up a vast system of railways, you may lighten the burden of taxation, you may drive out famine and bring plenty into this ancient land, but where manhood is dwarfed and self-respect wounded, there can be no real contentment in this land and co-operation with the Government of the country.' It can be seen from all this how keen are educated Indians on the question of the fair distribution of the loaves and fishes at the Government's disposal."

HINDOO PATRIOT,
25th Mar. 1911.

Indians in Public Service.

349. On this subject the *Kayastha Messenger* writes:—"The discussion that took place cannot fail to produce good results.) In plain words it was proved to satisfaction that deliberate steps have been taken to deprive the children of the soil of their rights. We hope the Government of India have been impressed with the reasonableness of the grievance and will take steps to bring matters to a satisfactory condition."

KAYASTHA
MESSENGER,
27th Mar. 1911.

Ibid.

350. The *Bengalee* writes:—"It is a little singular that the Government have chosen Rai Norendra Nath Sen Bahadur as first to be subsidised, for the *Indian Mirror*, whatever may be thought of its tone, is undeniably the most primitive and childlike of the four or five Indo-English dailies published in Calcutta."

BENGALIAN,
29th Mar. 1911.

Rai Norendra Nath Sen Bahadur.

351. In an article entitled "Rocks Ahead," concerning the Muhammadan community, the *Star of Utkal* writes:—"Our duty is to point out the rocks ahead—to point out that there is bitterness of feeling as regards separate communal electorate, and particularly the over-representation of one particular community against the interests of another."

STAR OF UTKAL,
25th Mar. 1911.

Muhammadan Community.

352. On this subject the *Indian Mirror* writes:—"What fills our heart with joy, particularly, is the awakening of Indian womanhood. Miss Tennant has had enthusiastic supporters among Indian ladies, wherever she has been. We consider this as a most auspicious sign of the times, for if the Indian home once begins to move, the reform will come of itself. Among those who

INDIAN MIRROR,
26th Mar. 1911.

Progress of the Hindu marriage reform.

have identified themselves with the movement are men who are recognized leaders of the orthodox Hindu community. All these are hopeful signs, which inspire us with the hope that that huge canker of Hindu society—early marriage—may yet meet with its deserving doom."

III.—LEGISLATION.

INDIAN NATION,
27th Mar. 1911.

353. Commenting on this Bill which was introduced by the Hon'ble Mr. Gokhale at the recent Legislative Council the Elementary Education Bill.

Indian Nation writes:—"His proposal is immense, and if it could only be brought to a successful end, it would certainly revolutionise India in a manner, as its results can scarcely be foreseen. If any Bill deserves more than ordinary inspection and criticism, we believe it will be this Bill on free and compulsory education for the whole Indian population."

MUSALMAN,
26th Mar. 1911.

354. In deprecating section 8 of Mr. Gokhale's Primary Education Bill, the *Mussulman* writes:—"We are, on principle,

Ibid.

opposed to the imposition of any fresh tax, as the Indian tax-payer is already overtaxed. As regards retrenchment, we, Indians, have always been crying for it, but so far in vain, and there is no knowing when the Government would accede to our prayer and utilize the saving thus made in the cause of education."

INDIAN EMPIRE,
28th Mar. 1911.

355. The *Indian Empire* in writing on this subject, agrees with the view taken by the *Bengalee*, namely, that the undue haste noticed in the passing of the Act, might not

Seditious Meetings Act.

have been observed. It can never be urged that Government should not put a stop to violent speeches and sentiments, such as might inflame the public mind and lead to disasters. And if this be conceded, we need not bother much if the authorities believe in the desirability of having a special weapon to meet it, so long as this does not threaten the general public.

BEHARER,
24th Mar. 1911.

356. On this subject the *Beharce* writes as follows:—"We are still unconvinced as to the real necessity of the Bill, although we are not slow to appreciate the improve-

Ibid.

ments proposed."

MUSALMAN,
26th Mar. 1911.

357. On this subject the *Mussalman* writes:—"The recent decisions of the Privy Council in the matter of wakf-alal Aulad are in direct conflict with the spirit of the law as

The wakf Bill.

interpreted by Mussalman jurists, and it is therefore incumbent on Government to make it operative by legislative enactment. In spite of repeated prayers on our part, the Government of India has done nothing in the matter."

HINDOO PATRIOT,
25th Mar. 1911.

358. With reference to the Factory Bill passed at the Imperial Legislative Council, the *Hindu Patriot* writes as follows:—"We notice that purely Indian public opinion has

Factory Act.

a much stronger note on the work of the administration than it had only a few years back. This may all be for the best, but it behoves the Government to carefully scan the Indian political breakers looming ahead."

H. C. CUNNINGHAM,

Spl. Asstt. to the Deputy Insp.-Genl. of Police.

OFFICE OF THE BENGAL SPECIAL DEPT.,

9, ELYSIUM ROW,

The 1st April 1911.